

26
A
DISCOURSE
Concerning the
Necessity of BELIEVING
THE
DOCTRINE
OF THE
HOLY TRINITY;

As profess'd and maintain'd by the
Establish'd Church of *England,*

IN THE
First of the Thirty Nine *Articles* of Religion:
‘ There is but One Living and True God, ever-
‘ lasting, without Body, Parts, or Passions ; of Infi-
‘ nite Power, Wisdom and Goodness ; the Maker,
‘ and Preserver of all Things both Visible and Invi-
‘ sible ; and in Unity of this God-head there be
‘ Three Persons, of One Substance, Power and E-
‘ ternity ; the Father, the Son, and the Holy Ghost.

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THE P R E F A C E.

 *Small Volume requires not a long Preface. The Author of the following Discourse, instead of making a tedious Apology for his appearing in Publick, on behalf of the Truth, which he proposes, hath this to offer, to them, who imagine it to be of no Moment to write on this Subject: They may let the Book alone.*

If any find fault, that he is a Nameless Writer; he answers, it does not follow that he is possessed with the Spirit of Popery. Besides, Matters are not to be decided, by this or another Man's Opinion, much less by his Name: but by the stable Rule of Divine Revelation. Nor is the Argument less conclusive, because offered by an unknown Hand. The Features of a Man's Face, or the Garb he wears, add no Beauty to his Ideas.

The Author's Retir'd Life keeps him from being known, except to a few. If this doth

The P R E F A C E.

not satisfy; the Reader may please to know, that the Author has as good a Right to defend the Doctrine of the Holy Trinity, maintained by the Established Church, as others have to blaspheme it: And he is sure he is under Obligations to defend it, if the Benignity, and Mercy of God the Father, of God the Son, of God the Holy Ghost, can be said to bring him under them: and consequently that he acts upon a Principle of Gratitude, which ought to offend none.

If it be said, that he ought, rather, to have examined some late Writers, than to have named ancient, foreign, and, to many, unknown Hereticks: To this he replies, that the Method he has taken, makes that Suggestion needless, since there are None, who within this last Century have advanced Nostrums, but what are taken Notice of, under the Names of some ancient or later Infidels and Hereticks; whose Bodies and Memories are turned to Rottenness.

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A
DISCOURSE
Concerning the
Necessity of Believing
THE
Doctrine of the *Trinity*.

CHAP. I.

§ 1. *The Subject proposed.* § 2. *Things presupposed.* § 3. *Cavils ought not to hinder Belief.* § 4. *Some Things offered for clearing the way to the Consideration of the Question.*

§ 1.



IN all Matters of Debate, it may well be enquired, whether what is proposed be of Moment? This would cut off a multitude of Books written on *Subjects* which are unworthy to be considered; or are of such little Consequence, as it is of small import, on which side the Case be determined. Some Things are evidently of the sublimest Nature; the Knowledge of them is no less Ornamental than Necessary. To this Head I refer the Doctrine of God, since Salvation

vation is not to be obtained by those who have no Knowledge of Him. They who do not worship God, cannot expect to be blessed. This is so evident that I do not think, the Man who denies it, deserves to be disputed with. He hath little of Christianity who shall cavil at it. Rom. x. 13, 14. *Whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? &c.*

It is by some asserted, that to believe that in the Godhead, *there are Father, Son, and Holy Ghost*, [which Three are Divine distinct Principles of Operation, equal in Substance and Glory] is so necessary, that whosoever denies it, or is ignorant of it, cannot hope for Salvation.

Others deny this Position. I shall propose the Arguments for it, and the *Objections* against it, I know that Controversies are often times managed with much Heat, and Scurrility supplies the place of Argument. I esteem such a Course so base, that I shall industriously avoid reflecting on the Reputation of any Man living, as far as relates to his *Morals*; tho' I shall not esteem my discovering the Weakness of his Reason to be any Violation of the Rules of Charity; *that being a Matter in which this is no ways concerned.*

§ 2. The Question then is, Whether a Man who denies, or is ignorant of this Doctrine of the Trinity, can be saved?

That I may proceed in an intelligible manner, I shall lay down some Things which I shall now rather suppose, than go about to prove; because, here, I look on them to be so evident, that it will be needless to debate them; in this Discourse.

1. I do now suppose that the Scriptures of the Old and New Testament are of Divine Inspiration and Authority: They who deny this are not the Persons, with whom I am disputing at this Time. Their Opinion about this Article is of no value.

2. The Scriptures do inform us what we are to *believe* and *practise*, in order to Salvation.

3. No Question can be made, but that some Things are necessary to be believed, in order to Salvation. For instance, *The Being and Providence of God.* Heb. xi. 6. *But without Faith it is impossible to please him, for he that comes to God must believe that he is, and that he is a Rewarder of them that diligently seek him.*

They who contend that the Fundamental Articles of Religion are *very few*, yet allow that *some such* there are, which if unknown or not received, hinder Salvation. I shall not now debate their number.

I think none will be so vain as to say, there are not some Things in the Scripture, which we may be ignorant of, without the Hazard of the Loss of Eternal Glory. The meaning of sundry Passages in *Ezekiel* is still to be sought for. The smutty Comments of a certain Critick on the *Canticles*, have not illustrated that part of *Holy Writ*. I cannot tell whether I shall pass quietly, if I add, that we are to believe Things which are asserted in the Scripture, tho' we cannot comprehend them.

Of this Nature is the *Doctrine* of the *Resurrection* of the Dead.

§ 3. The Cavils, which may be raised against any Articles of Religion, tho' the *Sophistry* is not presently discovered, ought not to prevail with a Christian to reject any part of his Creed: For then it would follow, that the *most obvious* Things in Nature must be laid aside. What is more evident than Motion? *Zeno* disputed thus, *Whatever is moved either is moved in that Place where it is, or in that Place where it is not: But it is not moved in the Place where it is, nor in that Place where it is not. Therefore (ὅτι ἀπὸ τῆς Κινήσεως) nothing is moved.* [Epiphan. Vol. 1. p. 1087.]

I suppose no Man will be so foolish as to deny Motion, because he hath not suddenly an Answer to such *Sophistry*.

Tho' we can indeed demonstrate certain Propositions to be true, yet it is impossible for us to comprehend or frame any adequate or compleat *Idea's* of the manner how the Things so demonstrated can be: When once a Proposition is clearly demonstrated to be true, it ought not to disturb us, that perhaps there be perplexing Objections on the other side, which for want of adequate *Idea's* of the manner of the Existence of the Things demonstrated, are not easy to be cleared.

Furthermore, if the Objections against a Doctrine appear not of the same Weight with the Arguments, by which it is supported, it's a Folly to renounce it, on the account of the Exceptions made against it.

§ 4. That what I propose may be placed in a suitable Light, I would lay down the following Remarks.

1. By Salvation I intend the Eternal Blessedness of the Future State; which consists in being delivered from everlasting Misery, and the Enjoyment of perpetual Felicity.

2. This Salvation is not granted to all Men.

3. There are certain Terms on which Salvation is offered.

4. Whatever Principles must be embraced, in order to our complying with the Terms of Salvation, are Fundamental Articles of Faith; the denying or ignorance of which, exclude a Man from a Title to Salvation.

These Things premised, that which I undertake to prove is, that the Doctrine of the Trinity is so necessary to be believed, that a Man who denies it, or is ignorant of it, cannot be saved.

C H A P. II.

§. 1. *The first Argument ; Christ true God.* §. 2. *Same Essence with the Father.* §. 3. *Denying the Trinity is denying the True God.* §. 4. *He who denies the Trinity, hath not the True God for his God.* §. 5. *The Belief of the Trinity necessary to constitute a Christian Man: Of the Sacrament of Baptism.* §. 6. *Of Christ's Baptism.* §. 7. *God-head of the Father, of the Son, and of the Holy Ghost.* §. 8. *Baptism further considered.* §. 9. *Observations on the Command, In the Name, &c.* §. 10. *Baptized unto Moses.* §. 11. *— In the Name of the Holy Ghost.* §. 12. *Of Creatures being joyned with God.*

§. 1. **T**HAT Doctrine, the Belief of which the Scripture declares to be necessary to Eternal Life, must be received, or a Man cannot be saved. But the Doctrine of the Trinity is that Doctrine, the Belief of which the Scripture declares to be necessary to Eternal Life: Therefore the Doctrine of the Trinity must be received, or a Man cannot be saved.

I presume the *major Proposition* will not be denied by them, with whom I am now managing the Debate.

There is an Ignorance that is of the most pernicious Consequence, it being followed with Perdition, *Hosea* iv. 6. The Knowledge of God is necessary to Eternal Life. *John* xvii. 3. *And this is Life Eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.* He does not say, The Father only is the True God, exclusive of the Son and Holy Ghost; but that the Father is the *only true God*. And if the Father be so, the Son must necessarily be so, as being of the same Substance, and having the same essential Title of *Jehovah*, as I shall shew in the Sequel.

Christ asserts, there is *One only True God*. This is not opposed by the Adversary. He also declares, that it's necessary to Eternal Life, that a Man should have a Knowledge of the *Only True God*.

This

This Text is far from Being a Proof of only the *Eternal Father's* being God, exclusive of the *Son* and *Holy Ghost* : for *Only* is joyned with the *True God*, not with the *Father* : by which it appears, that to say *only the Father* is *true God* is a gross Mistake, since in another place *Christ* is called the *True God*, 1 *Job*. v. 20. ὁ ἀληθὺς Θεός, the *True God* and *Eternal Life*. The Scripture thus teaching us to believe that the Knowledge of the *Father*, and of the *Son* is *Eternal Life*, does therein teach us that the Doctrine of the *Trinity* is necessary to *Eternal Life* ; for *Jesus Christ* is here made equal with the *Father* ; since the Knowledge of him is as truly and as much *Life Eternal*, as the Knowledge of the *Eternal Father*. That Knowledge, which hath an *Apostle*, *Prophet*, or *Angel* for its Object, or any mere *Creature*, is not *Eternal Life*.

I conclude therefore that *Jesus Christ* is more than a *Creature*, the *Eternal Son of the Eternal Father*. If the *Father*, as such, be *Eternal*, the *Son* must necessarily be so ; for *Relates* always subsist together.

§. 2. Moreover when *Christ* is called the *Only begotten Son of God*, it implies that he is the same in *Essence* with the *Father*. The *Jews*, who did not acknowledge *Jesus* to have a *Divine Nature*, charged him with *Blasphemy*, for equalizing himself with *God* : *John* v. 18. Then the *Jews* sought the more to kill him, because he not only had broken the *Sabbath* ; but said also that *God* was his *Father*, making himself equal with *God*. Certainly our *Lord* would have shown them the *Truth*, if he had not been equal with *God the Father* ; and have told them that they misconstrued his Words.

They have unworthy Thoughts of him, who suppose, he should not have rectified the *High Priest*, when he took *Christ's* Words in this Sense ; *Matth*. xxvi. 63, 64, 65. But *Jesus* beld his Peace, and the *High Priest* answered and said unto him, I adjure thee by the *Living God*, that thou tell us whether thou be *Christ the Son of God*. *Jesus* saith unto him, thou hast said : Nevertheless I say unto you, hereafter shall ye see the *Son of Man* sitting on the *Right Hand of Power*, and coming in the *Clouds of Heaven* ; then the *High Priest* rent his Clothes, saying, he hath spoken *Blasphemy* ; what further need have we of *Witnesses* ? Behold now ye have heard his *Blasphemy*. In this Sense the *Sanhedrim* understood the Words of *Jesus*, and not believing them, they imputed *Blasphemy* unto him.

Now if there be in the *Godhead*, a *Father* and *Son*, both necessary to be known in order to *Eternal Life* ; it will hardly be denied that the *Holy Ghost* is also *God*, since no *Man* can say *Jesus is Lord* but by the *Holy Ghost*, 1 *Cor*. xii. 3. It

It being Life eternal, to know the only true God, it will follow, they who deny the Trinity, cannot be said to have eternal Life.

§ 3. To proceed. He, who does not acknowledge the true God, cannot be saved. But he who denies, or is ignorant of the Doctrine of the Trinity, doth not acknowledge the true God.

That Man, who doth not own the true God, cannot be said to comply with the Terms of Life, on which Salvation is offered; for he who fashions a God out of his own Thoughts, can have no other for the Object of his *Trust* and Hope, and Devotion, than an Idol of his own framing. The Heathens do evidence this Truth: For, notwithstanding they, by the Light of Nature, might discover there was an Almighty Power, and God-head, yet they had but very unbecoming Thoughts of the *eternal Being*, and in their Deductions from the Works of Creation, they fell into many gross Errors, inconsistent with those Apprehensions, which the Scripture, and Reason enlightened by the Divine Oracles, teach us we ought to have of the *first and wisest of Beings*.

Now, that he who denies, or is ignorant of the Trinity in the God-head doth not acknowledge the true God, will appear; if we consider, that the *true God* hath thus revealed himself, as to the *Manner* of his *subsisting*.

The Scripture represents the Union of the Father and Son in the God-head, so as that he who knows not the one, is ignorant of the other; and he who sees the one, sees the other. *John xiv. 9.*

Where there is no right Knowledge of the Father, Men will be led to the most pernicious Doings, *John xvi. These things will they do unto you, because they have not known the Father, nor me.* There is no right Knowledge of God the Father, where our Thoughts exclude God the Son. For as there is no saving Discovery (so will I venture to call the Discovery) made of the Father but by the Son, who has, in his Word, revealed the Father (*Matth. xi. 27.*) so no Man can give that Honour to the eternal Father, who does not give the same Honour to the Son, which is due to the Father, *John v. 23. That all Men should honour the Son, even as they honour the Father; he that honoureth not the Son, honoureth not the Father which hath sent him.*

He, who does not aright honour God the Father, cannot be saved; but he that does not honour the Son equally with the Father, does not aright honour God the Father: Therefore such an one cannot be saved. By which it appears, that he who does

does not believe the Doctrine of the *Trinity* cannot be saved; for he denies an equal Honour to the Son, with what is owing to the *Father*.

The Belief, and Profession of that Belief, of the God-head of the *eternal Father*, are a principal Branch of the Honour due to him. Nor can there be a greater Dishonour to either Father or Son, than that of denying their God-head.

What can we think of the Glory which *Christ* had with the Father before the World began, *John xvii. 6.* which was eternal, and must therefore be the *God-head*? For nothing but God is eternal.

Besides the *Rule* for Worship, *John v. 23.* would, in all Probability have been, *Honour the Son, but not as you honour the Father*, if *Christ* had not been the same God with the Father.

§ 4. It may furthermore be argued, That he who hath not the true God for his God, is not entitled to eternal Life.

But he who denies the *Trinity*, hath not the true God for his God, and consequently no Title to eternal Life, since it's only in, and by his Son, that God the Father appears a God of everlasting Mercy to Sinners.

Now, to deny the *Trinity* is to deny *Christ*, and that determines, that a Man hath not a Title to that Blessedness, which is revealed in the Gospel, wherein God engages to be their God and Father, who are under the Covenant of Grace, *2 Cor. vi. 16, 17.* What is declared is very plain, *1 John v. 11, 12.* And this is the Record, that God hath given to us eternal Life, and this Life is in his Son; he that hath the Son hath Life, and he that hath not the Son of God, hath not Life.

These Words evidently imply, that the Apostle had before declared, that God had given a Record (*μαρτυρία*) or Witness. It is plain, *1 John v. 7.* There are three that bear Record (or Witness) in Heaven, and these three are one. In the 11th Verse, he declares what the Record was, which the Father, Word and Holy Ghost bore.

We may as well reject all the Chapter, as the 7th Verse. And by a like Course of Management, cast off the Authority of the three Epistles, and Gospel of this Apostle. A compendious Way to finish a Debate! But unless we do thus, the Place must necessarily remain as we have it; which an ingenious Gentleman has shewn in two Letters to Dr. Bently. And it's a better Argument, to prove the Genuineness of the 7th Verse, than they who are otherwise minded, can produce in Favour of their Opinion. I shall hereafter resume the Question, relating to the Truth of the Text, as opposed to Interpolation.

What

What I have insisted on, is, that to deny the *Trinity*, is to deny *Christ*, which excludes a Man from eternal Life, as not having a right Knowledge of the *true God*.

For, as *Zanchy* * observes, They who deny the Father, deny the *true God*, and leave us no Object of Adoration. How can he be an eternal Father, who hath not an *eternal Son*? It is therefore asserted, agreeably to the Principles laid down by the Prophets and Apostles, that there is *no true God* the Father, if there be not *true God* the Son, alike eternal with the Father. For, *such* as the Son is, *such* is the Father. If the Son be not eternal, the Father is not eternal. They who will not have the Son to be the eternal God, cannot be said to own the Father to be so. Thus the Enemies of the Trinity are Overthrowers of the God-head, and thereby uncapable of Salvation, whilst they continue under the Power of such Principles.

§ 5. I proceed to offer another Argument, in Proof of the Proposition I have undertook to defend. That Doctrine, the Belief of which is necessary to constitute a Christian Man, is necessary to Salvation. But the Doctrine of the Trinity is that Doctrine, the Belief of which is necessary to constitute a Christian Man.

As to the former Part of the *Syllogism*, it is too well grounded to be called in doubt, unless the Scriptures, which declare what Things are necessary to be embraced, that we may become the Disciples of *Jesus Christ*, be denied.

It is not my present Business, to demonstrate the Divine Original of the sacred Volume; but (taking that for granted) I am to prove, that unless a Man do believe the Doctrine of the Trinity, he is not a *Christian*, and consequently, that it's necessary to Salvation thus to believe. I say then, that which is necessary to be believed, in order to the Administration of the Sacrament of *Baptism*, is necessary to constitute a Christian Man; that being the initiating Ordinance of which Men are to partake, in order to their being, in a settled Manner, professed Disciples of *Christ*.

That it may appear, that the Belief of the Doctrine of the Trinity is necessary, in order to the Administration of Baptism, I appeal to the Commission, *Matth. xxviii. 19. Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*. I know, that to elude the Force of the Argument, the Adversaries cavil at the Place, as

* Epist. Ded. ad *A. E. Grindallum*.

not genuine, but they may as well object against the two first Verses of the Gospel, and indeed against every Text of Scripture which pleaseth them not, as corrupted; which would be a desperate Shift.

Now I appeal to any who believe the *Integrity and Purity* of the Scripture, whether a Man who disciples others to *Christ*, and they who are discipled, ought not to believe there are *Father, Son and Holy Spirit*?

To be baptized in the *Name of the Father, and of the Son, and of the Holy Ghost*, implies, that the Administration is by Vertue of Authority from the *Three*, and a being devoted to the Service of each of the *sacred Three*. As to our being devoted to God the Father therein, no Dispute can, fairly, be made.

As to our being devoted to the *Son*, it is evidently implied, *Rom. vi. 3, 4.* *Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his Death? Therefore we are buried with him by Baptism into Death, that like as Christ was raised up from the dead, by the Glory of the Father, even so we also, should walk in Newness of Life.*

The like may be said, with respect to the *Holy Ghost*, *1 Cor. iii. 16, 17.* *Know ye not, that ye are the Temple of God? And that the Spirit of God dwelleth in you? if any Man defile the Temple of God, him shall God destroy; for the Temple of God is holy, which Temple ye are.* The Temple was dedicated to that God, who was Creator of Heaven and Earth, who was the God of *Israel*, having brought them out of *Aegypt*, and who, by Vertue of that Dedication, became the especial Proprietor of the Edifice. In it he resided, and it would have been gross Idolatry to have consecrated it to any other Being. Now, Christians are dedicated to the *Holy Ghost*, who therefore is God, and who is to be glorified by the redeemed People, *1 Cor. vi. 19, 20.* *What, know ye not, that your Body is the Temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? for ye are bought with a Price, therefore glorify God in your Body, and in your Spirit, which are God's.*

A being thus devoted to the *Son and Holy Ghost*, doth imply in it, that they are God; Since it would be Blasphemy thus to unite the Names of any Creature, with the Name of the ever blessed God. If this be not an Honour peculiar to God, why doth the Apostle so carefully debate the Matter with the *Corinthians* about their not being baptized in his Name? *1 Cor. i. 13.*

§ 6. In order to illustrate this Argument drawn from our being baptized in the Name of the Father, and of the Son, and

of the Holy Ghost, I shall consider the Baptism of *Christ*. In it, the three Persons of the God-head did reveal themselves. The *Father*, by a Voice from Heaven; the *Son*, by hearing a Voice declaring him to be *the Son of God*; the *Holy Ghost*, by descending in the Form of a Dove.

Baptism is commanded to be administered in the Name of *these Three*, after the Pattern of *Christ's* Baptism, who represented the whole Church of God, shewing what Benefits we may expect from him.

Now, there is an inseparable Connection between being baptized in the Name of the *Trinity* and *Adoration*; *Christ* doth therefore require us to adore the *Father*, and the *Son*, and the *Holy Spirit*, when he does enjoin us to be baptized in the Name of the three Persons as one God, since God only is the Object of Adoration. When *Christ* was about to ascend into Heaven, having accomplished what he had to do in Suffering and Obedience on Earth, he expressly commands the Apostles to administer the *Sacrament*, and requires, that the same should be continued to the End of the World.

The first Institution of *Baptism*, was not, at this Time, for three Years before *John Baptist* did administer this Ordinance. And Baptism was of old, from Time immemorial appointed for *Profelytes*, when admitted into the Church.

The Apostles did also before *Christ's* Ascension administer it, John iv. 2. *Tho' Jesus himself baptized not, but his Disciples.*

The Words of the Institution are expressly set down, that the Apostles might not conclude that it was temporary, and topical in the Land of *Canaan* only.

It was the last Will and Testament of the Redeemer before his Departure into the invisible and eternal World.

Furthermore, the mysterious Doctrine of the *Trinity* being more clearly revealed in the New Testament by the Incarnation of the Son of God; therefore in the Ordinance of *Baptism*, which is the initiating Sacrament, the distinct Mention of the Divine Persons was made in the Solemn Promulgation of the Ordinance.

§ 7. Two Things are evident in this Text (*Matth. xxviii. 19.*) The first is the real and true Deity of the *Father*, and of the *Son*, and of the *Holy Spirit*.

It is thus argued. The Being, in whose Name we are baptized, is the true God; But the *Father*, the *Son*, and the *Holy Spirit*, are the Being in whose Name we are baptized: Therefore the *Father*, the *Son*, and the *Holy Ghost* are the true God.

The Proposition will appear true, if we consider what baptizing

tizing in the Name of the *Father, and of the Son, and of the Holy Ghost*, imports. *Acts ii. 38. Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost.*

It implies a Command from God, and therein, that it was instituted by him, not by any Creature. He who instituted Baptism is the true God; but the Father, the Son, and the Holy Ghost instituted Baptism; therefore the Father, the Son, and the Holy Ghost are *true God*. None but God may institute Sacraments, because he alone can confer the Blessings signified and sealed therein.

That Baptism is a *Sacrament*, in a strict Sense, is not to be doubted.

Now, it being peculiar to the *true God* to institute a *Sacrament*, it follows, that the Father, the Son, and the Holy Ghost are God; because these three concur in the Institution, as is evident in the Text (*Matth. xxviii. 19.*) Moreover he who is invoked, that the Party baptized may be Partaker of the Grace and spiritual Benefits signified in Baptism, one of which is the *Heirship* of eternal Life, is God, the *true God*. For none but God may be thus adored, *exclusive* of all others, *Deut. vi. 13. Thou shalt fear the Lord thy God, and shalt serve him, and shalt swear by his Name. Matth. iv. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve. Luke iv. 8. Rev. xix. 10. worship God, Rev. xxii. 9.* then said he to me, &c. *worship God.* But each Person in the Trinity is thus invoked in *Baptism*.

§ 8. In this Sacrament there is a Testification, concerning the Covenant of Grace, which God enters into with the Person baptized, *I do baptize thee in the Name of the Father, and of the Son, and of the Holy Spirit, q. d. I do solemnly testify, and confirm it, that this Water, upon which the Name of God is invoked, according to his Appointment, is not bare Water, but a Sacrament. And therefore I witness, that by the Application of this Water, in the Name of the Holy Trinity, the Father receives thee into Favour, and the Son doth wash thee by his Blood from Sin, and accept thee as an Heir of eternal Life, and that the Holy Ghost does regenerate and renew thee to eternal Life, and that he will take thee to be his Temple, Mark ix. 39. There is no Man which shall do a Miracle in my Name, that can lightly speak Evil of me. 1 Cor. vi. 11. But ye are washed, but ye are sanctified, but ye are justified in the Name of our Lord Jesus, and by the Spirit of our God. To be washed (or baptized) in the Name of Christ, is the same as to be purified from the Guilt of Sin. The Holy Ghost as well as Christ, is the Author of*

our being purified, as to Sanctification, as well as with Reference to Justification. He who purifies us in Baptism, is the *principal Cause* of our Justification and Sanctification. But the Son and *Holy Spirit* do purify us in *Baptism*, the Son and the Holy Spirit are the *principal Cause* of our Justification and Sanctification. *Justification* is an Act of God, *Rom. viii. 33.* It is God that *justifieth*. Therefore by these Texts compared, the Son and Holy Spirit are *true God*.

Again, he who enters into Covenant with the Person baptized, purifies him from Sin, and makes him an Heir of eternal Life, is the *true God*; this appears to be so, inasmuch as *all* these Things, taken *collectively*, agree not to the *instrumental*, but to the chief and first Cause of our Salvation, which is God alone. *Isa. xlv. 21, 22.* Take Counsel together, who hath declared this from ancient Time, who hath told it from that Time, have not I the Lord? And there is no God else besides me, a just God and a Saviour, there is none beside me: look unto me, and be saved all the Ends of the Earth, for I am God, and there is none else.

Hos. i. 7. But I will have Mercy upon the House of Judah, and will save them by the Lord their God, and will not save them by Bow, nor by Sword, nor by Battle, nor by Horse, nor by Horsemen; plainly declaring, that he who is the Saviour is *Jehovah*.

As Circumcision was a Sign of the Covenant between the true God and the Person circumcised. *Gen. xvii. 7.* I will establish my Covenant between me and thee, and thy Seed after thee, in their Generations for an everlasting Covenant, to be a God unto thee, and to thy Seed after thee. *Rom. iv. 11.* And he received the Sign of Circumcision, a Seal of the Righteousness of the Faith, which he had being yet uncircumcised, that he might be the Father of all them that believe, tho' they be not circumcised, that Righteousness may be imputed to them also.

Baptism in the New Testament succeeds to Circumcision, *Col. ii. 11, 12.* In whom also ye are circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ: Buried with him in Baptism, wherein also you are risen with him, through the Faith of the Operation of God, who hath raised him from the dead. Now, upon Baptism, the Father, the Son, and the Holy Ghost do take the Person into the Covenant of Grace, they are therefore **THE ONE and TRUE GOD.**

To this add, the Person baptized is, by Vertue thereof, obliged to obey him into whose Name he is baptized: this is collected from *Gal. iii. 27.* For as many of you as have been baptized into Christ have put on Christ.

Divine

Divine Honour ought to be paid to none but the *true God*, *Isa. xlii. 8. I am the Lord, that is my Name, and my Glory will I not give to another, neither my Praise to graven Images.*

Consequently, he to whom Divine Honour is indispensibly owing, and to be paid, to him the Divine Nature appertains, that being the Foundation on which Divine Honour is yielded; in Baptism, the Person baptized is bound to give Divine Honour to the Father, and to the Son, and to the Holy Ghost. This proves the three Persons to be *essentially God*.

Moreover, the Distinction of the *three Persons* is in like Manner established in the Words of Institution, *Matth. xxviii. 19.* as will appear in the Sequel.

§ 9. We ought, here, to observe, that in giving the Command about Baptism, Christ doth not say in the *NAMES* in the *plural Number*, but in the *Name*, that it might appear that the *Name* and *Nature* of God agree to each of the Persons. We are not baptized in the Name of the Father, *by* the Son, *in* the Holy Spirit, as the *Arians*, of old expressed themselves: Who did thus to signify their Belief of the Inequality of the Persons. It looks as if they did, in their Consciences, think the Form of Baptism, instituted by Christ, did teach the Equality of the Father, and of the Son, and of the Holy Ghost. The Son and Holy Spirit are so joined in Baptism, that we are as much and as truly baptized in the Name of the one, as of the other, and consequently, they are equal in Power and Glory. Moreover, when *Christ* gave the Commission, he declared, *all Power* was given to him in Heaven, and in Earth, *Mat. xxviii. 18.* Baptism then is not administred in his Name, as a Servant, but as a Sovereign Lord, who is of equal Power with the Father. The Words, *Matth. xxviii. 19. ἐν τῷ ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος*, are very emphatical: They shew there is a more than imaginary Distinction between the *three Persons*. The Article *καὶ* prefixed to each justifies the Remark. And the Copulative *καὶ* twice repeated makes the *Son* and *Holy Spirit* equal in the Administration of this Sacrament, *with the Eternal Father*.

Besides, if we compare this with other Texts of Scripture, we shall find an Equality of Persons, inasmuch as they are said to bestow the Blessing, which are signified and sealed in Baptism. *First*, we read concerning God the Father, *Tit. iii. 5. Not by Works of Righteousness which we have done, but according to his Mercy he hath saved us by the washing of Regeneration; and renewing of the Holy Ghost, which he hath shed on us abundantly, thro' Jesus Christ our Saviour.*

Con-

Concerning the Son, *Eph. v. 26.* That he might sanctifie and cleanse it (i. e. the Church) with the washing of Water by the Word.

Thirdly, Concerning the Holy Spirit, *John iii. 5.* Jesus answered, verily, verily, I say unto thee, Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. These spiritual Blessings are of such a Nature, as none but God can bestow them. For that Reason we conclude, the Son, and the Holy Ghost to be of the same Nature, with God the Father.

The Conclusion from these Promises cannot fairly be denied, viz. the Belief of this Doctrine of the Trinity is necessary to constitute a Christian Man, and thereupon necessary to Salvation.

§ 10. It's but slender arguing from the *Israelites* being baptized unto *Moses*, *1 Cor. x. 2,* *viz. & Murr,* which is explained in the latter Part of the Verse in the Cloud and in the Sea, which intimates, that God, by giving the *Israelites* a safe Passage thro' the Red Sea, and protecting them with his Cloud, did confirm the Truth of *Moses's* Doctrine, and laid them under an Obligation to believe the Prophet, which was sent from that God who owned them for his redeemed People.

This was figurative, to represent our spiritual Redemption by *Christ*, and the Obligations we are under to serve him.

It is further urged, that it is not said they were baptized into (or in) the Name of *Moses*. And there is a remarkable Difference between the Baptism of the *Israelites*, at the Red Sea, and the Baptism of Christians.

1. That was not by a solemn Institution, but it was an Event of Providence, figurative of the Salvation by the *Messias*, more clearly; hereafter, to be revealed.

2. God gave no Command, that Men should be baptized in the Name of *Moses* to the End of the legal Oeconomy.

3. In Baptism we consider,

First, The God in whose Name it is administred.

Secondly, The Person who administers it.

Thirdly, The Persons that have it administred to them.

This will shew the Disparity between that at the Red Sea, and the Baptism appointed by *Christ*.

In that at the Red Sea, *Moses* was himself baptized, as well as the rest of the Nation. What was done, was also done by the more immediate Hand of God himself, and may it not be added, that it was not a proper but figurative Baptism, since the Water of the Sea touched them not. I omit the Criticism

of

of *Law*, being substituted instead of *it*. The Case does not demand any such Refuge.

As to Christian Baptism, it indicates the Authority and Majesty equally of all the three Persons, since it implies, that we believe him to be *God*, in whose Name we are baptized, acknowledging him to be our Lord, and that from him we should seek *eternal Life*.

I am aware, that we read of being *baptized in the Name of Christ*, without Mention of the *Father and Holy Ghost*, but that doth imply the Acknowledgment of the *Father and Holy Ghost*, because he cannot be invoked separate from them. In speaking of the *Eucharist*, the Scripture sometimes mentions only the *Bread*, which doth, by no Means, exclude the *Wine*, no more than *Baptism in the Name of Christ*, does exclude the Mention of the *Father* and of the *Holy Spirit*.

The Text, referr'd to, doth shew that the Knowledge of the Existence of the *Holy Ghost* was required in the Administration of Baptism, *Acts ii. 38. Then Peter said unto them, Repent and be baptized every one of you, in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost.*

We are commanded to be baptized in the Name of the *Son* and the *Holy Ghost*, in the same Manner, in which we are commanded, to be baptized in the Name of the *Father*.

When we are baptized in the Name of the *Father*, we are baptized in the Name of the *true God*. We, by the same Reason, are baptized in the Name of the *true God*, when baptized in the Name of the *Son*, and of the *Holy Spirit*. They therefore are *true God*. And by the same Reason that we judge the *Father* to be a Person, by the same may we judge the *Son* to be so, and the *Holy Spirit* also.

§ 11. It is said, that to be baptized in the Name of the *Holy Ghost*, signifies only a Man's receiving the Gift of the *Holy Spirit*, *Acts ii. 38*. It is answered, it signifies *that*, and more than *that*, viz. an Obligation to live to the Glory of the *Holy Spirit*, and honour him as *God*.

It is not denied, but that being *baptized in the Name of the Father*, and of the *Son*, and of the *Holy Ghost*, does oblige Men to study the Doctrine of *God*, the *Father*, the *Son*, and the *Holy Spirit*: But it implies *something beyond this*, as hath been signified before. Besides, it is a *real Baptism* that is required, not a *Metaphorical* one, by Teaching.

The Word *Baptism*, does not, in the Grammatical Acceptation of the Word, intend *Teaching*: For in the Commission, Teaching (or Discipling) and Baptizing, are evidently two distinct Things. Now it's certain we are commanded to be bap-

baptized, in the Name of the *Holy Ghost* and of the Son, in the same Manner wherein we are commanded to be baptized in the Name of the Father, as the reading of the Text doth evidence.

For that Reason, we must either deny God the Father to be the *True God*, or own the Son, and the *Holy Ghost* to be so.

This Sacrament of Baptism does so evidently imply the *Trinity* of Persons in the Godhead, that the *Arians* were necessitated to foist their *Interpolation* into the Words of Institution. And the modern *Photinians* seeing it in vain to attempt disproving the Genuineness of the Text, *Math. xxviii. 19.* have taken another Course, *i. e.* to deny the Necessity of of Baptism's being continued in the Church; Well foreseeing that frequent repeating of the Words of Institution does tend to establish Christians in the Belief of the Doctrine of the *Trinity*; and if Baptism were once laid aside, the Doctrine of it would be forgot, and there would in an Age, or Two, be little or no Difference between *Christian* and *Infidel*.

The Words of a noted Man are, *De Aqua Baptismo ego ita sentio, eum Ecclesiae in perpetuum praescriptum non fuisse, nec unquam ut illum acciperent iis praeceptum, neque a Christo neque ab Apostolis, quia ipsi Christo alia quacunque ratione publice nomen dedissent, vel à primis annis in Christum Disciplina educati atque instituti essent quâ de meâ sententiâ cujus alii etiam ante me fuerunt, justum Librum conscripti, in quo omnia Testimonia sacra, omnesque rationes diligenter examino, diluo, quae illam infirmare possent.*

It was well enough contrived to lay aside Baptism, when he had rejected the Godhead of *Jesus Christ*. It is an Argument, the Institution bore hard upon him, and the desperate Resolution which he took of forcing Scripture *Right* or *Wrong* to agree to his *Hypothesis*, discovers that the Holy Writings teach Things quite contrary to those which were uttered at *Racovia*.

§. 12. I am aware, that it is objected, that sometimes Creatures are joined with God in Scripture, *Acts xx. 32.* I commend you to God, and to the Word of his Grace, &c. the Scriptures, say they, are joined with God: But are we baptiz'd in the Name of the Bible? If we examine the Context, it will appear that such Passages, wherein Things or Mortal Men are joined with God, the Matter is so express'd, as to make us sensible, that these Creatures are joined with God, not as his Equals, but Instruments, that act in Subordination to him. We read of the *Sword of God* and of *Gideon*. But I presume we are no where required to believe nor pray to the Sword, or be de-

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voted to it. We are baptized into the Name of the Father, and of the Son, and of the Holy Ghost. The Institution will not bear, that any *meer Creature* should be associated with God the Father : it's from the Manner and End of the Son and Spirit's being conjoin'd with the Father, that the Name, i. e. their Divine Nature and Authority are ascribed to each Person.

To avoid the Force of the Argument from the *Invocation* of the Name of the Father, and of the Son, and of the Holy Ghost, It is said that the Father is to be worshipped as the *supreme Cause* of Regeneration; the Son as the *Second*, because the Father is *he*, from whom are all Things, the Son is *he by* whom are all Things; they forget that *he by* whom are all Things, is the supreme and eternal God, *Rom. ii. 36. for of him, and thro' (or by him) and to whom are all Things, to him be Glory forever, Amen.* x1.

But the one God has but *one Essence*, and such religious Worship, Invocation, or Adoration, belongs to him, as does not to any other; to make *Christ* the Object of Adoration, if he is not of the same *Essence* with God the Father, is to introduce more Gods than One, which is to be *abhorred*.

Moreover, such an Adoration of God, as is opposed to the Worship of Idols, is an Adoration due to the *eternal Supreme Being*, who is God by Nature : But such an Adoration is given to *Jesus Christ*, *Psal. xcvi. 7. confounded be all they that serve Graven Images, that boast themselves of Idols, Worship him all ye Gods.* The Apostle applies this, *Heb. i. 6. And again, when he brings in the first Begotten into the World, he saith, And let all the Angels of God Worship him.* Add to this, *Jesus Christ* is invoked, as well as God the Father, for Grace and Peace, *Ephes. vi. 23, 24. Peace be to the Brethren, and Love with Faith from God the Father, and the Lord Jesus Christ. Grace be with all them who love our Lord Jesus Christ in Sincerity, Amen.* See *Rom. i. 7. Col. i. 2.* and other Epistles. Equal Honour is due to him, with what is paid to God the Father, *John v. 23. That all Men shou'd honour the Son (as the Father) even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him,* [vid. *infra*. Cap. 3. §. 8.] the same and not an inferior Worship, in Degree, is to be given to the Son. Upon a Review of this Argument, it appears that *Baptism* does imply in it, a Belief of the *Existence and Equality* of the Father, and of the Son, and of the Holy Spirit. The Belief hereof being necessary to constitute a Christian Man, it follows, that it is necessary to Salvation.

C H A P. III.

- §. 1. *Another Argument offered. Christ the Son of God.*
 §. 2. *Doctrine of the Trinity implied in Christ's being the Son of God.* §. 3. *The Son, the same self-existent Substance with the Father, being Jehovah.* §. 4. *Jehovah, what the Word imports.* §. 5. *Objections answered.*
 §. 6. *Angel called Jehovah.* §. 7. *Messiah called Jehovah; He is true God, for that Reason worshipped.*
 §. 8. *Another Argument to prove the Necessity of believing the Doctrine of the Trinity.* §. 9. *Of the Principle of Christian Obedience.* §. 10. *The Author not to be charged with Uncharitableness.* §. 11. *Of Obedience to the Holy Ghost.* §. 12. *An Objection relating to the Object of Faith.*

§. 1. **I** Proceed in demonstrating what I have undertook. They, who deny the eternal Godhead of *Jesus Christ*, deny a Fundamental Article of Religion, which is necessary to be believ'd in order to Salvation.

But they who deny the Trinity, deny the eternal Godhead of Christ.

The *Assumption* is too evident to want a prolix Demonstration.

To clear the *Proposition*, I shall shew that to profess *Jesus Christ* to be the Son of God, and by Consequence the true God, is necessary to eternal Life. What can be more plain, than that this is a Fundamental Article of Religion? *Math. xvi. 16, 17, 18. And Simon Peter answered and said, Thou art Christ, the Son of the Living God; and Jesus answered and said, Blessed art thou Simon Barjona, for Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven; and I say unto thee, that thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.*

Our Lord makes this a Fundamental Principle, upon which his Church was to be raised; intimating, that when any cease to hold this Truth, they cease to belong to that Church, against which the Gates of Hell shall not prevail.

To any unprejudic'd Reader of the New Testament, it will appear, that it was a received Opinion among the *Jews* in our Lord's Time, that the *Messias* was the Son of God. When therefore,

Nathaniel owned Jesus to be the Messiah, he does it in these Terms, *John i. 49. Rabbi, thou art the Son of God, the King of Israel.* And when the Apostle, who doubted, for a Time, about the Truth of his Lord's Resurrection, was fully convinced of that, and thereby of his being the Messiah, he professed his Faith, *John xx. 28. And Thomas answered and said unto him, (i. e. to Jesus) My Lord, and my God.* That no doubt may be left about this Matter, we read, what Profession the Eunuch made in order to his being baptized, *Acts viii. 37. And Philip said if thou believ'st with all thine Heart, thou may'st. And he answered and said, I believe that Jesus Christ is the Son of God.*

The Faith of the ancient Church respected a Messiah that was to come; the Faith of Christians respects a Messiah that is come, that died, and is ascended into Glory. He who believes not, or professeth not his Belief hereof, is excluded from Salvation, *Rom. x. 9, 10. That if thou confests with thy Mouth the Lord Jesus, and shalt believe in thine Heart that God hath raised him from the Dead, thou shalt be saved. For with the Heart Man believes unto Righteousness; and with the Mouth Confession is made unto Salvation.* We see what Belief and Profession a Man must have, and make, in order to Salvation.

Our Lord challenges two Things to himself, which shew that he is God. The former is, the Building of the Church: The other is the Protection thereof, which gives it Security against the Gates of Hell. His calling the Church, *My Church*, shews he is God: For the Church is God's Church, *1 Cor. i. 2. Unto the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every Place call upon the Name of Jesus Christ our Lord, both theirs and ours.*

The calling upon the Name of Jesus Christ, is giving that Worship to him, which belongs to the One only Living and True God; and that this is a Proof of his Deity, will be considered in the next Section.

The Church is called God's Church, *1 Cor. ii. 22. So 2 Cor. i. 1.*

§. 2. The Doctrine of the Trinity is implied in Christ's being the Son of God. A Son implies a Father. And if Father and Son be God, it will follow, and I believe None, who hold the Two first to be God, will deny that the Holy Ghost is God, who, in Scripture, is said to proceed from the Father, and to be sent by the Son, *John xv. 26.* The Godhead of Christ is so fully asserted in the Scripture, that no more expeditious

ditious Way to elude the *Truth* can be suggested, than to deny the Divine Original of both Testaments, *John* i. 1. &c. *In the Beginning was the Word, and the Word was with God, and the Word was God*; and v. 14. *the Word was made Flesh, and dwelt among us, and we beheld his Glory, the Glory of the only Begotten of the Father, full of Grace and Truth.*

The Son of God is represented to be *very God*, to be worshipped by the Angels, as in the above-cited *Heb.* i. 6. which would be to enjoin them to practise Idolatry, if he were not *true and very God*; in v. 8. the Apostle adds, *but to the Son he saith, thy Throne, O God, is for ever and ever, &c.* by which, it appears that he is *very God*. And he is joined with the *eternal Father* in solemn Invocation, *Rom.* i. 7. *Grace to you, and Peace from God our Father and the Lord Jesus Christ.* The like you read, *1 Cor.* i. 3. and *Gal.* i. 3. and *Ephes.* i. 2. and *Philip.* i. 2. *Col.* i. 2. and *1 Thes.* i. 1. by which, the Apostle signifies to all these Churches, that *Jesus Christ* is to be invoked, and consequently that he is *true God*; and he does evidently suppose the *Holy Spirit* to be *true God*, when he joins him in the *Benediction* with the *eternal Father and Son*, *2 Cor.* xiii. 14. *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you All, Amen.*

§ 3. I am aware, that some hold the Doctrine of the Trinity, who yet do not allow the *second Person* to be of the *same Essence* with the *eternal Father*. It is said, 'They are equally worthy of Censure, who either on the one Hand presume to affirm, that the Son was made out of nothing, or on the other Hand, that he is the same self-existent Substance.

Now I undertake to prove, that the Son is the same self-existent Substance, Essence, God-head, Divine Nature with the Father. To prevent Misunderstanding here, when I use the Word *Substance, Essence, God-head, Divine Nature*, speaking of the Deity, I understand one and the same thing.

I then say, he who is *Jehovah*, is the same self-existent Substance with the Father. But the Son is *Jehovah*. Therefore the Son is the same self-existent Substance with the Father.

The Proposition is true, since the ever-blessed Being calls himself by this Name, in the Scripture: And that it is peculiar to the first, supreme, eternal-Being, shall be made evident.

That *Jehovah* is God, is so plain, that it will be superfluous to turn to all the Passages, which may be produced to confirm it. I take Notice of *Exod.* iii. 4, when the Lord (*Jehovah*) saw that he turned aside to see, God (*Elohim*) called unto him out of the Bush.

This

This Title is so appropriate to the first supreme and eternal Being, that it cannot be given to any, but *that Being* who is God, the Divine Nature, the same self-existent Substance with the Father.

1. We have express Scripture for this, *Psal. lxxxiii. 19. That Men may know, that thou whose Name alone is Jehovah, art the most High over all the Earth.* Let the otherwise-minded wind themselves into as many Postures as they can, they never can elude so plain and so full a Text of Holy Writ, as this is, for the Proof of what it is adduced for. What is equivalent to the Proposition advanced, is to be found *Amos v. 8. Seek him who made the seven Stars, and Orion, and turneth the Shadow of Death into the Morning, and maketh the dark with the Night, that calleth the Waters of the Sea, and poureth them upon the Face of the Earth, Jehovah is his Name.*

Not to recite all the Texts that I might on this Occasion, I shall alledge one, that is no less full than the former.

Isa. xlii. 8. I am Jehovah, that is my Name, and my Glory I will not give to another, nor my Praise to graven Images.

§ 4. If we consider, 2. The Import of this Name *Jehovah*, the Matter may be farther illustrated. It imports a *self-existent Being*. Of the same Nature is the Word *Jah* and *Ebjeh*, *Exod. iii. 14. I am that I am*, &c. signifying, that God is the *ō w̄, ens*, or that *Being*, which in the highest Acceptation of the Word, doth exist, without Original, without End. Hence in the Revelations i. 4. the Apostle describes the most High God, in these Words,

From him which is, and which was, and which is to come, *ō w̄. ē ō w̄. ē ō ipx̄w̄n*. This *Jehovah* is the God who created the World, *Gen. ii. 4.* that is to say, he who had his *Being* from himself, or who is eternal, did give *Being*, by his Omnipotence, to Heaven and Earth.

It likewise signifies to us, that he is unchangeable in his Truth, as is to be seen, *Isa. xlii. 5, 6, 7, 8.* Thus saith God the Lord, he that created the Heavens, and stretched them out; he that spread forth the Earth, and that which cometh out of it; he that giveth Breath unto the People upon it, and Spirit to them that walk therein; I the Lord have called thee in Righteousness, and will hold thine Hand, and will keep thee, and give thee for a Covenant of the People, for a Light of the Gentiles, to open the blind Eyes, to bring out the Prisoners from the Prison, and them who sit in Darkness out of the Prison House, I am (*Jehovah*) the LORD, that is my Name, and my Glory I will not give to another, neither my Praise to Graven Images.

He

He, to whom alone those Attributes agree, to him alone agrees the Name *Jehovah*; but these Attributes agree to God alone.

By this Title *Jehovah*, God declares his Nature and Truth, in such a Manner as to stir up and confirm in us a due Reverence towards him, and a suitable Dependence on him, *Isai. xliii. 10, 11. Ye are my Witnesses, saith the Lord, (Jehovah), and my Servant whom I have chosen, that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me; I, even I am the Lord, (Jehovah) and besides me there is no Saviour.*

Not to mention all that might easily be produced on this Head, in the 31st Chap. of *Jeremiah*, God reveals himself as *Jehovah*, to encourage the Trust of the Faithful; which Word, *Jehovah*, is, at least, twenty times mentioned in that Chapter, and there is a particular *Emphasis* upon its being a Name, that is to be given to none but the *Eternal Being*, v. 35. *Jehovah* of Hosts is his Name. To whom this Honour and Adoration are due, to him alone the Name *Jehovah* appertains. But this Honour and Adoration are due to God, the first and best of Beings. To him therefore the Name *Jehovah* appertains. In the New Testament we read *1 Cor. xii. 3. Wherefore I give you to understand, that no Man speaking by the Spirit of God, calleth Jesus Accursed, and that no Man can say that Jesus is the Lord, but by the Holy Ghost, in which Blasphemy the Jews do still persist, hiding their Abomination under the Name Jesus; the initial Letters of which, in English, signify, let his Name be accursed, or Jesus Anathema. But they who believed, i. e. were Christians, called Jesus Lord, owning him to be Jehovah, the self-existent Being, who is over All, God, Blessed forever; and that Christ is Jehovah, I shall prove in the Sequel.*

§. 5. This, indeed, is contradicted by them who are not Friends to the Deity of Christ. Say they, the Name *Jehovah* is given to the Golden Calf, *Exod. xxxii. 5. to Morrow is a Feast to Jehovah.*

It is evident that the God, who brought them out of *Aegypt*, was intended by *Aaron* to be worshipped, under the Representation of that ridiculous Image, which they took to be a Symbol of the Divine Presence.

Judges xvii. 3. the Silver is said to be dedicated to Jehovah, to make a Graven Image. A Thing being dedicated to God, does not make it God, nor to have a Right to the Name of God. And the Silver devoted to make an Image, by which Michael worship'd Jehovah, was not call'd Jehovah, nor the

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Teraphim which was form'd of it, *Exod. xix. 15.* *Moses* built an Altar, and call'd it *Jehovah Nissi*, or the Lord is my Banner; the plain Meaning of which is no more than this, *Moses*, at God's Command, made this *Inscription* on the Altar, *Jehovah my Banner*. This Proposition does not signify that he call'd the Altar *Jehovah* absolutely, for it's *Jehovah my Banner*. The *Inscription* shews to whom the Glory of their Deliverance and Protection was to be ascribed.

Now it is one Thing to have these Words, *Jehovah my Banner* inscribed on it, and another Thing to have *Jehovah* predicated of it; the Word *Jehovah* is often written in the Old Testament, yet it is not called *Jehovah* himself; but the Word of *Jehovah*.

We read, *Gideon* built an Altar, and called it *Jehovah Shalom*, *Jud. vi. 24.* which does evidently intend that the Altar was a Sign that *Jehovah* would send Peace. Now there is a Difference between the Peace which *Jehovah* gives, and the Essence of *Jehovah*.

In like Manner we are to understand the Prophet *Ezek. xlviii. 15.* the Name of the City shall be called *Jehovah Shammah*, or *Jehovah* is there; which is a Promise of Divine Presence: not that God's Presence was confined, or should be, within the Limits of *Jerusalem*, (for that is impossible) but that *Jehovah* would manifest himself in a gracious Manner. But God's gracious Presence, and the Divine Essence are different. *Abraham* called the Name of a Place, *Jehovah jireh*, or the Lord will see, *Genes. xxii. 14.* which intends that the Mount was henceforward to be look'd on as a Witness, that God exercises a Providence, beholds and directs all Events.

To call a Mount, *The Lord will see*, is not predicating *Jehovah* of the Mount. It is further urged, that *Moses* calls the Ark *Jehovah*, *Numb. x. 35.* And it came to pass when the Ark set forwards, that *Moses* said, Rise up *Jehovah*, and let thine Enemies be scattered, and let them that hate thee flee before thee; and when it rested, he said, return, O *Jehovah*, to the many Thousands of *Israel*.

If Men who quote Scripture, to overthrow the Doctrine of the Church, would have Patience to read the Paragraph, to which the Quotation belongs, it might sometimes prevent their impertinent Inferences. Nothing can be plainer, than that *Moses* there prays to God, *Jehovah*, not to the Ark, which he does not name *Jehovah*. What has been here offered may give an easy Solution to any such Difficulties, as may be raised from the like Texts of Scripture.

§. 6. It is further pleaded that the Name *Jehovah* is given to Angels, *Genes.* xvi. 7, &c. and *Genes.* xviii. and in other Places. But this signifies that *Jesus Christ*, the Son of God, appeared before his Incarnation, in Form of an Angel. This is more than a bare Conjecture, as will be plain to him who considers the Circumstances of the Places cited, where the Properties, Works of, and Honour due to God, are ascribed to an Angel, *Genes.* xlviii. 15, 16. *And he blessed Joseph, and said, God, before whom my Father Abram and Isaac did walk, the God, which fed me all my Life long unto this Day, the Angel, which redeemed me from all Evil, bless the Lads, &c.*

I shall think a Man extremely peevish, who shall deny that the Angel, here mentioned, was the true God: and that he was the Son of God, I gather from *Isai.* lxiii. 9. *In all their Afflictions he was afflicted, and the Angel of his Presence saved them, in his Love and in his Pity he redeemed them, and he bore them and carried them, all the Days of old;* and from what I offer out of *Aynsworth*, whose judicious and learned Comments are valued by the most capable Judges, has this Note on *Genes.* xlviii. 16.

The Angel, Christ the Angel of the Covenant, *Mala.* iii. 1. The Angel in whom God's Name, *Exod.* xxiii. 20, 21. called here *Jacob's Redeemer* or Deliverer, which is the Title of God, *Psal.* xix. 14. *Isai.* xliii. 14, and xlvii. 4. the Lord *Jehovah* of Hosts is his Name.

The Rabbins acknowledge this Angel to be God, saying he mentions God's Majesty, [*Schechinah*], when he saith the Angel that redeemed me.

That the Angel intends the Messiah who is God, may also be collected from *Gen.* xxxi. 11, 13. *And the Angel of God spake unto me in a Dream, I am the God of Bethel. He was Jehovah,* *Gen.* xxviii. 13, 21.

§. 7. That which I am, in the next Place to offer, is that the Messiah is called *Jehovah*, *Jer.* xxiii. 5, 6. *Behold the Day is come, saith Jehovah, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and execute Judgment and Justice in the Earth; in his Days Judah shall be saved, and Israel shall dwell safely, and this is his Name wherewith he shall be called (Jehovah Tzikeneu) the Lord our Righteousness.*

To any one who has not a strong Inclination to be litigious, this Text will appear to have been written concerning the Messiah, who being thus declared to be *Jehovah*, it is no less evident that he is the same self-existent Substance with the eternal Father.

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That the *Messiah* is called *Jehovah* and *God*, will also appear, if we compare some Texts of Scripture together, *Psal. cii. 1. Hear my Prayer, O Jehovah, let my Cry come unto thee. If you ask who this Jehovah is? It is answer'd, v. 24, 25. I said, O my God, take me not away in the Midst of my Days: Thy Years are throughout all Generations: of Old thou hast laid the Foundations of the Earth, and the Heavens are the Works of thine Hands. They shall perish, but thou shalt endure. Yea, all of them shall wax old as doth a Garment, as a Vesture shalt thou change them, and they shall be changed.*

If it be further enquired, who this God is who is *Jehovah*, to whom Divine Worship is offered, who is the Creator of Heaven and of Earth, who has the Perfections of Eternity and Immutability belonging to him, and who by Consequence is the same self-existent Substance with the Father? I answer, *Christ*. I produce my Authority, *Heb. i. 8, 9, 10, 11. But to the Son, he saith, thy Throne, O God, &c.*

And thou Lord in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thine Hands.

They shall perish, but thou remain'st, and they shall wax old as doth a Garment, as a Vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy Years fail not.

Another Passage to this Purpose is in *Jerem. xxxiii. 15, 16. In those Days, and at that Time, I will cause the Branch of Righteousness to grow unto David, and he shall execute Judgment and Righteousness in the Land. In those Days shall Judah be saved, and Jerusalem shall dwell safely, and this is the Name wherewith she shall be called (Jehovah Tzidkenu), the Lord our Righteousness.*

I expect to be insulted, as if by producing these Texts, where-in according to the *English Version*, *Jerusalem* is said to be called *Jehovah our Righteousness*, I had confuted my self; for this is made by some to be a Preterence that the Name *Jehovah* is given to Creatures. I answer, the Words in *Hebrew* are, *Vezeh asher jikra Lah, Jehovah Tzidkenu. In Latin 'tis, Autem qui vocabit eam (erit) Jehovah justitia nostra. But he who shall call her, (shall be) Jehovah our Righteousness.*

To any One who calmly reads these two Verses, it will be apparent, that the Words are to be understood of the *Messiah*, who is the *Branch of Righteousness*, that should grow to the House of *David*.

By these Things I have proved that *Jesus Christ* is *Jehovah*, and consequently *very God*. And since they, who deny the *Trinity*, do therein deny the God-head of *Christ*, they are to be

charged with denying a Fundamental Article of Religion, which is to be embraced by them who would hope for Salvation.

Nor ought any One to reproach me with Uncharitableness in this Conclusion, since I offer the Witness of God's Word, and proceed agreeably to what the Apostle writes, *1 John ii. 22. Who is a Liar, but he who denies that Jesus is the Christ? He is Anti-christ, that denies the Father and the Son.*

But the Otherwise-minded say, they are led by a Design of rendring to the *Eternal Father*, that *Supremacy and Glory* which belong to him alone.

But what greater Indignity can be offered to the *eternal Father*, than to deny him *to be the eternal Father*; as they do who deny him to have an *eternal Son*, *eternally begotten* of his Substance? * For they who overthrow the *Son*, proclaim War against the *Father*, because that by denying *Christ* to be the *eternal Son* of the *eternal Father*, they do deny at once God the *Father* to be the true and eternal *Father*; and in so doing, they rob him of his eternal Property, and so of his God-head.

I do not here offer the many Arguments, which might be produced, for the Proof of the God-head of *Jesus Christ*; but what has been insisted on is sufficient to demonstrate what I proposed, in Defence of the Proposition, that they, who deny the *Godhead of Christ*, deny a Fundamental Article of Faith.

Nor can it be admitted, that the Reason why the *Son* in the New-Testament is sometimes called *God*, is not so much upon the Account of his *Metaphysical Substance*, how Divine soever; as of his Relative Attributes and Divine Authority over us. Since to *Christ* such Attributes are given in the New Testament, as well as Old, as are not communicable to any, who has not the same *Metaphysical Essence, Substance*, which belongs to the *self-existent Being*.

Such Attributes are *Eternity, Omniscience, Omnipotence, Omnipresence*. Now these Attributes, which distinguish the *true and only God* from every thing else that is called *God*, are in Scripture so applied to the *Holy Ghost*, as well as to the *Son*, as they are unto the *Father*: It ought not to be denied that the *Divine Essence [Being, Substance]* is common to these *Three Persons*. Besides, *Christ* declares himself to be the *supreme, independent, self-existent Being*, Rev. i. 8. *I am Alpha and Omega,*

* Zanch. de Trib-Eloh. P. 1. L. 1. C. 1.

the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, ὁ αὐτοτελής, the Almighty.

To any One, who reads the 10th, 11th, and 18th Verses of that Chapter, it will be apparent, that the 8th Verse was spoken by Christ; and I cannot think that it will be denied by any who are not under the Power of some fatal Prejudice.

§. 8. I pass on to another Argument. That without which the Obedience and Honour due, cannot be paid to the Divine Being, is necessary to be believed in order to Salvation.

But the Belief of the Trinity is that, without which the Obedience and Honour due, cannot be paid to the Divine Being. It is therefore necessary to be believed in order to Salvation.

That an Obedience is due to the Divine Being, is not doubted by any but *Atheists*, whose Folly, I have no Occasion in this Place to confute. Instead of that, I shall consider some of the *Duties*, which All, who hold the Scriptures to be of *Divine Original*, and understand what they hold, will not dispute. I must add, they are of such a Nature, as to demonstrate that unless a Man believe the Doctrine of the Trinity, he cannot be said to perform them.

Our Religion consists of *Faith and Obedience*; as to the Former, a Man cannot duly exercise his Faith, unless he believe the Doctrine of the Trinity, *Heb. xi. 6. Without Faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a Rewarder of them that diligently seek him.*

Now we cannot, without sinning, exercise a Faith of Dependence on any meer Man, *Jer. xvii. 5. Thus saith Jehovah, cursed be the Man that trusteth in Man, and maketh Flesh his Arm, and whose Heart departeth from Jehovah.*

This is an Honour due to him who is our Maker, *1 Pet. iv. 19. Wherefore let them, that suffer according to the Will of God, commit the Keeping of their Souls to him in well-doing, as unto a faithful Creator.* It is vain to object, this Honour belongs only to the Father, because supreme God; for Christ commands the same Faith on him, that is to be exercised on the supreme God, *John xiv. 1. Ye believe in God, believe also in me.* Nor is this too great an Honour to the Son of God, since he who is the Truth it self declares, *John x. 30. I and my Father are One.*

In the Old Testament it was foretold concerning the Messiah, *Isai. liii. 2. By his Knowledge shall my Righteous Servant justify many, for he shall bear their Iniquities.*

What this Knowledge is, may be learned from what the Apostle writes, *Rom. iii. 25. Whom God hath set forth to be a Propitiation, thro' Faith in his Blood, to declare his Righteousness by the Remission of Sins that are past, thro' the Forbearance of God.*

There is no Hope of Salvation but by him, *Acts iv. 12.* and Salvation is granted to None, but to them who believe in Christ, *John iii. 36.* We are to live in the Exercise of Faith, Trust, and Dependance on God, *Psal. xxxvii. 3.*

Christ is proposed as the Object of our Faith, by which Faith we are to live in this World, *Gal. ii. 20.* This Part of Christianity being absolutely necessary, we must by unavoidable Consequence believe that *Christ is God*, or we cannot exercise this Faith.

Abraham was justified by believing on *Jehovah*, *Gen. xv. 6.* He believed in *Jehovah*, and it was counted to him for Righteousness. In *Rom. iv.* the Apostle insists on this Justification of Abraham, to prove what he had advanced, *Rom. iii. 28. We conclude that a Man is justified, by Faith without the Deeds of the Law.* The Object of which Faith was mentioned before, *Rom. iii. 22, &c.* it follows that Christ is *Jehovah*, therefore he is true God.

Christ commands his Disciples to believe on him: Which we are not to suppose that he would have done, if he were not true God.

For tho' God condescends to our Weakness, sometimes so far as to use our Style, yet he allows None of his Creatures, how perfect soever, to usurp the Style of God, in his Character and Attributes; * and what else does Christ, when he commands us to believe on him, at the same Time that he sheweth that we are to believe on God?

As to the Obedience, which, in other Respects, we are to yield to the first Being, we cannot perform it as we ought, if we believe not the God-head of Christ, and consequently the Trinity.

Prayer is a Duty, that all, who hope to be blessed, do regard, *Math. vi.* But this is to be in the Name of Christ, *John xvi. 23.* It must be with a Dependance on Christ for Acceptance, when we pray to our heavenly Father, *Eph. iii. 14, 15, 16.*

For this Cause I bow my Knees unto the Father of our Lord Jesus Christ, of whom the whole Family in Heaven and Earth is named,

* Remarks, &c. p. 35.

that he would grant you, according to the Riches of his Glory, to be strengthened with Might, by his Spirit, in the Inner Man.

And Christ is pray'd unto with God the Father, 1 *Thes.* iii. 11. Now God himself, and our Father, and our Lord Jesus Christ, direct our Way unto you. Can you think the Apostle did not believe the God-head of Christ, when he thus invoked him? Prayer must be performed by the Assistance of the Holy Spirit, *Eph.* vi. 18. Praying always with all Prayer and Supplication in the Spirit, *Jude* v. 20. Praying in the Holy Ghost. There is no Worship of the Father, nor Access to him, but by Christ, *John* xiv. 6. I am the Way, the Truth, and the Life, no Man cometh unto the Father but by me.

Christ is represented as the Foundation on which we are to build; and he only is so, 1 *Cor.* iii. 11. For other Foundation can no Man lay, than that is laid, which is Jesus Christ.

To say he is a meer Man or Creature, or any Being less than the eternal, supreme, self-existing God, would be the Way to make him incapable of receiving those Honours, which the Scriptures teach us we ought to give him; and which cannot be given to any but the supreme and everlasting God, 1 *Tim.* vi. 14, 15, 16. That thou keep this Commandment without Spot, unrebukeable, until the Appearing of our Lord Jesus Christ, which in his Time he shall shew; who is the blessed and only Potentate, King of Kings, and Lord of Lords, who only hath Immortality, dwelling in the Light, which no Man can approach unto, whom no Man hath seen, nor can see; to whom be Honour and Power everlasting, Amen.

And as magnificent a Doxology is in another Place given to Christ, 1 *Tim.* i. 16, 17. Howbeit, for this Cause I obtained Mercy, that in me first Jesus Christ might shew forth all Long-suffering, for a Pattern to them who should hereafter believe on him, unto Life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be Honour and Glory, for ever and ever, Amen.

Now what meer Creature can have these Praises offer'd to him, without the most outrageous and blasphemous Injury to the eternal Being, who will not give his Praise to another? *Jude* v. 24, 25. Now unto him that is able to keep you from falling, and to present you faultless before the Presence of his Glory, with exceeding Joy, to the only wise God our Saviour, be Glory, Majesty, Dominion and Power, both now and ever, Amen.

They act consistent with their Principles, who not owning Christ to be God, do restrain these Doxologies to the Father; but a calm and unprejudiced Reader, who views

views the several Contexts, will observe they are given to *Christ*.

This Praise and Glory being given to *Jesus Christ*, it must be owned he is the same eternal God, who is the Object of Worship.

Nor is it another Sort of Worship which is given to *Christ*, than what is given to the *everlasting Father*. But he is in like Manner represented by the Apostle, the Object of our Faith, Hope, and Love; and *Christ*, the Judge of all Men, will judge of our Religion and Obedience, not by the subtil Distinctions and Sophistry of Men of corrupt Minds; but out of the plain and unmixed Gospel; and *curst be that Man who preacheth another Gospel*.

But, say the Adversaries, *Christ* is God, tho' not the *eternal Being*, but a *God made*; not God by *Nature*, but by *Office*; and, in these Respects, a far other God than the *eternal Father*.

What is this but to bring in a new God, which *Moses* reproaches the *Israelites* for, they sacrificing to Gods new, and new come up, *Deut. xxxii. 17*? In which Place he provided that a new God (*i. e.* one who is not the eternal Being) shall not be worshipped. Certainly they, who worship *Jesus Christ*, and yet believe him to be a *Made God*, do worship a new God, and one who is not *Jehovah*; And teach there are two Gods, one eternal, the other made in Time: than which nothing more abominable can be done.

Nor need any Christian fear, that at the Day of Judgment he shall be condemned for his thus worshipping *Christ*, as of the same Nature with the eternal Father, since the Scripture in so many Places affirms it to be his Duty. And what an Impeachment of the Wisdom and Compassion of *Christ*, would it be to say, that his Word, the Holy Scripture, is so framed, as to lead Men into such Mistakes; that they who love him, to that Degree as not to refuse Martyrdom for the Sake of his Glory, should not understand his Meaning, especially in what relates to his Worship, which he requires to be the same with that which is offered to the *eternal Father*, *Job. v. 23*? *Stephen* worshipped *Christ* by praying to him, *Acts vii. 59, 60*. The Angels worship him. *Heb. i. 6*. And the Angels and glorified Saints praise him in the same Words, wherewith they glorify the *eternal Father*, *Rev. v. 12, 13, 14*.

§ 9. As to the Principle, from which Obedience flows, it is Faith, that works by Love, *Gal. v. 6*. Now this Faith is not only a Belief that what we do, as to the Master of it, be according

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ding to the *preceptive Will* of God, but that also it is to God that we yield it. In respect of the former, what the Apostle writes may be cited, *Rom. xiv. 23. Whatsoever is not of Faith, is Sin.*

Obedience must be to God. *Holy Men* are Servants of God; *Deut. ix. 27:* The Prophets were so. *Josh. i. 2.* Holy Men are Servants of Christ, and not of Men, as *1 Cor. vii. 22, 23.* The Apostle calls himself a Servant of *Jesus Christ, Rom. i. 1.* And so does *Jude v. 1.* *James* calls himself a Servant of God, and of the Lord *Jesus Christ, Chap. i. ver. 1.*

Love to him, whom we yield Obedience to, is a Principle from whence our Obedience is to flow, *1 Cor. xiii.* Our blessed Redeemer makes this essential to that Obedience, which he requires of his Disciples, *John xiv. 21.* Nor indeed can we suppose that should be an acceptable Obedience, which proceeds not from a Belief of his being God, and from such a Love to him, as is due to God. When he did enquire of *Peter, Joh. xx. 17: Lovest thou me?* The Apostle gave such an Answer, as to shew, that he believed *Christ* was God, and to be loved above all other Objects: *Lord, thou knowest all Things; thou knowest that I love thee.* How was this Love to *Christ* to be manifested? By discharging the Duties of his Function, in which he was to obey *Christ*, who enjoin'd him to feed his Sheep. I cannot think any Man to be a Christian, who does not believe it his Duty to worship *Jesus Christ.* And I do, upon as good Ground, think that the Holy Scriptures and the unchangeable Principles of right Reason do prove that none but the eternal self-existing Being, who created and governs the World, who brought the *Israelites* out of *Egypt*, ought to be look'd on as the Object of religious Worship.

§ 10. I am apprehensive that this will be charged with Uncharitableness, as if I censured those who believe not the God-head of *Christ*, as not performing an Obedience that is grateful to God, tho' it be, as to the Matter, the same with what is performed by *Christians.* They plead, that since they are moral in their Behaviour, just, sober, &c. they practise the same Vertues, which they do, who believe the Doctrine of the Trinity; therefore, they have Reason to expect the same Happiness at the last.

The same Argument is urged by the Gentlemen, who deny revealed Religion, who pretend they are safe, tho' they believe not one Article of the Christian Faith. I am not now concerned about them, who do not believe the Divine Original of both Testaments; but write to them who own the Scriptures.

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They, who believe the Oracles of God, unless a preposterous Sort of Erudition hath given an unaccountable Turn to their Intellectuals, may see that a Man must have a good *Faith*, as well as a good *Conscience*, 1 Tim. i. 19. And Infidels are plac'd among them who shall be eternally miserable, Rev. xxi. 8.

As to them, who deny the *Trinity*, how can they have the *Principle* of Obedience, which the Christian Doctrine requires?

How can they do all things in the Name of Christ? Col. iii. 17. Are they not near of Kin to those Gentlemen, who deny reveal'd Religion, who do evidently incapacitate themselves from giving that religious Worship and Obedience to God, which the Scripture doth require?

It is a silly Jest for a Man to pretend to worship God, when he does not believe there is an Almighty Being. And what better can be said of them, who say they worship *Jesus Christ*, yet believe him not to be the eternal Son of God?

The Obedience which they perform is, by no Means to be called *Christian*. Men must have a better Righteousness than the Morality of Obedience to the Ceremonial Law, which the *Scribes and Pharisees* did boast of, *Matth.* v. 20.

The Apostle had that before his Conversion, but upon his becoming a Christian, you may see the Change. *Phil.* iii. 6, 7. *Concerning Zeal persecuting the Church, touching the Righteousness which is of the Law, blameless; but what things were Gain to me, those I counted Loss for Christ.*

But that I may clear myself from the Aspersions, I appeal to the *Twelfth* and *Thirteenth* Article of the *Established Church*.

Art. XIIth. 'Albeit that good Works, which are the Fruits of Faith, and follow after Justification, cannot put away our Sins; and endure the Severity of God's Judgment, yet are they pleasing and acceptable to God in Christ, and do spring up necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known, as a Tree discerned by the Fruit. Art. XIIIth, Works done before the Grace of Christ, and the Inspiration of the Spirit, are not pleasant to God, for as much as they spring not of Faith in Jesus Christ, neither do they make Men meet to receive Grace, or (as the School Authors say) deserve Grace of Congruity; yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the Nature of Sin.

§ 11. As to Obedience due to the *Holy Ghost*, it is such, as is necessary to Salvation: Which implies that he is God. *Eph.* iv. 30. *Grieve not the Holy Spirit of God, whereby ye are sealed unto the Day*

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of Redemption. And he is placed in the same Rank with the Father and Son in Baptism: Without any thing to signify that he hath not the same Divine Nature with the Father and the Son, *Matth. xxviii. 19.* Besides, he commands as God, *Acts xiii. 2.* As they ministered to the Lord, and fasted, the Holy Ghost said, Separate to me Barnabas and Saul for the Work, whereunto I have called them. Which cannot be understood of any, but a Person. *Actiones sunt suppositorum*; and Verse 4. They being sent forth by the Holy Ghost, departed into Seleucia, &c.

Moreover, that he is God, appears by the Title given to him; *Acts v. 3, 4.* But Peter said, Ananias, Why hath Satan filled thine Heart, to lie to the Holy Ghost, and keep back Part of the Price? Whilst it remained, was it not thy own? And after it was sold, was it not in thine own Power? Why hast thou conceived this Thing in thine Heart? Thou hast not lied unto Men, but unto God.

Besides, it may be proved that he is God: He against whom such Sin may be committed, as is unpardonable, is the true God. But the Holy Ghost, is he against whom such Sin may be committed, as is unpardonable; *Mat. xii. 31, 32.* It is evident that he is God, because there is the same Reason of Sin and Obedience; for he against whom a Man may sin formally and ultimately, Him, he is bound to obey, worship and believe in. This can be no Quality, but God himself.

There must be an antecedent Obligation to Faith, and religious Obedience supposed as the Ground of rendering a Man capable of thus sinning, since Sin is but a Failure in Faith, Obedience or Worship. * These then are due to the Holy Ghost, or a Man could not sin against him, as some Men may.

Unless, therefore, Men will cast off all Reverence of God; and say the Scriptures were written on purpose to deceive them who read the Holy Books; we must acknowledge the Holy Spirit to be a Person distinct from the Father and Son, and to be adored as God.

§. 12. I defer answering the Objections, which may be raised against what I have advanced, unto the following Part of my Discourse.

But would here take Notice of one Thing that is started against the Object of Faith.

It is said *Exod. xix. 9.* and *xiv. 31.* The Israelites are said to believe the Lord and his Servant Moses; but here is an evident Difference between believing the Truth of Moses as a

* Dr. Owen of the Trinity. p. 69.

Prophet, and a Trusting on him, that for his sake we may obtain eternal Redemption.

The Israelites believed Moses to be true a Prophet; but not with such a Dependence as is required to be exercised on the ever-living God.

It is one Thing to believe a Man speaks the Truth, another Thing to rely on him for eternal Life.

The Church believes that the Apostle Paul was true and faithful in the Discharge of his Apostolate, but not that he was crucified for us, or that we are to be baptized in his Name, or to trust on him for Salvation; as we are to rely on a crucified Redeemer, in whose Name we have been baptized, and in so being, have been dedicated to him, and who has therein been owned as the true God.

Tacitus Hist. l. 5. tells us of Moses, that he admonished the banish'd Hebrews, ' *Mosen unum Exulum monuisse, ne quam Deorum Hominumve opem expectarent, ab utrisque deserti, sed sibi ut Duci caelesti crederent.*

But the Israelites did not make a God of Moses. What Tertullian writes of the Roman Historian, is well known, Cornelius Tacitus, *Mendaciorum Loquacissimus*, Apolog. C. 15.



C H A P. IV.

§. 1. Another Argument. §. 2. Of Christ's Satisfaction. §. 3. Of Justification, what the Jews say of it. §. 4. Of the Operations of the Holy Spirit. §. 5. Another Argument, of a Man's being sav'd, be his Religion what it will. §. 6. Denying the Trinity overthrows the Gospel Oeconomy.

§. 1. **T**O pursue the Evidencing of the Necessity of believing the Article of the Trinity, I offer another Argument.

That, which, if denied, hinders the right Belief of some essential Principles of Christianity, is necessary to Salvation.

But the Doctrine of the Trinity is that, which, if denied, does hinder the right Belief of some essential Principles of Christianity. The Doctrine of the Trinity is, therefore, necessary to Salvation.

I shall offer some Things to prove the *Assumption*; for the *Proposition* cannot be denied, unless we say that a Man may be saved, who denies the Principles of Christianity, which are essentially necessary to Salvation.

I now dispute not with them who are of that Opinion; but shall shew that they, who deny the Trinity, do not aright believe some essential Principles of Christianity.

First, I observe, that the denying of the Doctrine of the Trinity, hinders the Belief of *Christ's Satisfaction*, which is necessary in order to Salvation.

They, who deny the Doctrine of the Trinity, disown *Christ's Satisfaction* to Divine Justice. Some of them do more than cavil at it, as their scoffing Language, when they treat of it, is an Indication. And the Truth is, to talk of *Christ's making Satisfaction to eternal Justice*, if he were not God, would be to talk ignorantly; for he must be Infinite, who makes that full Satisfaction, which may accomplish a Reconciliation between the most Holy God and Sinners, every Way answering the Demands of *vindictive Justice*. I know, they who deny the Trinity, reject the *Doctrine of vindictive Justice being Natural to God*. But if we consider a reasonable Creature, and its *moral Dependance* on God, we shall see that God manifested this Perfection to be natural to him, in-as-much as he threatened Death to *Adam*, upon Supposition of his Disobedience, which was, in other Words, the making of a *Penal Law*.

To ask, whether God could have made a reasonable Creature, and yet not make the Creature subject to a *Law*; and having thus subjected him to the Law, should add no *Sanction* to the preceptive Part of the Law; Or having added it, should, without a *valuable Consideration*, discharge the Offender, is in *Effect*, to ask whether God be God? Nor does this depend upon an *arbitrary* or sovereign Decree; but this appertains to the Perfection of the holy and eternal Being.

So that supposing a Creature to be *sinful*, God cannot but exercise *this Justice*; and it is inconsistent with his Perfections to leave Sin unpunished, *Exod. xxxiv. 7. Exod. xx. 5.*

Now we are to consider that *Christ made Satisfaction* to this *Justice of God, for Sinners*.

Here it is supposed that all Men are Sinners; that, by Sin, they are obnoxious to God's Displeasure, *Eph. ii. 1, 2.* and this Sin is represented as a *Debt*, *Matth. vi. 12.* the *Satisfaction* that is made for it, is in Scripture compared to a *Price*, *1 Cor. vi. 20.* And *Sin* is that which is set forth as Rebellion against God, which exposes the *Guilty* to God's *Curse*, *Gal. iii. x.*

Therefore in the *Satisfaction* of Christ, there is a *Payment* of the Debt; and an *Atonement* made, whereby God's Anger is appeased, and the Guilt of Sin is by the *Suffering* of the Punishment due to it'expiated.

Sin is not only a *Debt*, but a *Crime*; and therefore, God, being the Governor and Judge of the Earth, who alone can *forgive Sin*, and who has a *Right* Natural, and indefeasible, of governing and of punishing; it does not seem very intelligible how God should keep the Government or Supremacy of the Universe, in his Hands, yet lay aside his *vindictive Justice*, unless we will suppose that he will deny himself.

If it be Natural to God to give an *Holy Law* to Rational Creatures, so as that a Man must deny the Perfections of God, who shall deny this; it evidently follows that he must punish *Disobedience*.

§. 2. It is in the next Place to be enquired, whether *Christ* made a *real* and *true* Satisfaction, in the Place of Sinners, to God's Justice. It is not whether the Satisfaction, that he made, was an *improper* or *metaphorical* One, but a *penal Satisfaction*, properly so call'd?

Nor whether *Christ's* Death was profitable for us, as an *Example*, to shew that we should rather die, than sin against the Light of our Consciences?

But whether *he* so died in our Place or Stead, as to bear the Punishment, which we had deserved?

It is a *Fundamental Principle* amongst Christians, that there is but one God: and it is not less certain, there is but one Mediator between God and Man, the Man Christ Jesus, who gave himself a Ransom for all, to be testified in due Time, 1 Tim. ii. 5, 6.

Let any Man read the liiid Chapter of *Isaiah*, and the Doctrine of the *Messiah's* suffering Punishment for Sin will appear so plain, that little can be said against it, except *Cavil* and *Impertinence*. To apply the Chapter to *Jeremy*, or *Hezekiah*, or a *Rabbi* who had the *Tooth-Ach* Thirteen Years, is so very childish, that it would surprize a considering Mind, to find any led away by such trifling Suggestions.

In the New Testament, this Chapter is evidently applied to *Christ*, *Isai. liii. 1. Who hath believed our Report, and to whom is the Arm of the Lord revealed?* John xii. 37, 38. But tho' he had done so many Miracles before them, yet they believed not on him, that the saying of *Esaia*s the Prophet might be fulfilled, which he spake, Lord, who hath believed our Report?

And the Apostle, *Rom. x. 16. But they have not all obey'd the Gospel, for Esaia*s saith, Lord, who hath believed our Report?

And

And *Isai. liii. 4, 5, 6.* Surely he hath born our Grievs, &c. is applied to *Christ* by the Apostle, *1 Pet. ii. 24, 25.* and *v. 7, 8.* is interpreted of *Christ Jesus*, *Acts viii. 32, &c.* It would be easy to shew the like, as to other Passages in the Chapter. But these cited are sufficient.

Now these Passages, *He hath born our Grievs, &c.* He was wounded for our Transgressions, he was bruised for our Iniquities, the Chastisement of our Peace was upon him, with his Stripes are we healed, the Lord hath laid on him the Iniquities of us all; plainly declare that *Christ* suffered for Sin, for our Sins; that he underwent Punishment that was due to us, in our Place and Stead, which is proper Satisfaction to Divine Justice.

Sin of his own he had not, *Heb. vii. 26, 27.* For such an High Priest became us, who is holy, harmless, undefiled, separate from Sinners, and made higher than the Heavens; who needeth not daily, as those High Priests, to offer up Sacrifices, first for his own Sins, then for the People's, &c.

He is also said to purge our Sins, *Heb. i. 2.* without the Benefit thereof; there is no Salvation, *Heb. ii. 3.* besides we read that he was made Sin for us, that we might be made the Righteousness of God, in him, *2 Cor. v. 21.*

And to redeem us from the Curse of the Law, being made a Curse for us, *Gal. iii. 13.* he is represented as a Sacrifice, *1 Cor. v. 7.* and Propitiation, *1 John ii. 2.* and to put away Sin by the Sacrifice of himself, *Heb. ix. 26.* He is the Lamb of God, which taketh (or beareth) away the Sin of the World, *John i. 29.*

That he died (*ὅτι καὶ ἀμαρτίαν*) on the Account, or for the sake of our Sins, *1 Cor. xv.*

We are said to be redeemed with the Price of his precious Blood, *1 Pet. i. 18, 19.* and that he redeemed us, *Tit. ii. 14.*

And this is declared to be the great Design of his coming into the World, to give a Ransom for Many, *δυνατὶ τοῖς θυγατέρας αὐτοῦ λύτρον ἀντὶ πολλῶν.* *Mat. xx. 28.* and his Blood is said to be shed for the Remission of the Sins of Many, *Mar. xxvi. 28.*

Christ, by the Price of his Blood, has espoused the Church to himself; which Espousal is compleated when Men are brought to comply with the Terms of the Gospel, *2 Cor. xi. 2.* *Eph. v. 23, &c.* Now, if we ask who this is, who does thus espouse the Church? I answer, it is the eternal, supreme, self-existing Being, who made all Things, *Isai. liv. 5.* For thy Maker is thine Husband, (the *Jehovah Zebaoth*), the Lord of Hosts is his Name, and thy Redeemer—the Holy One of Israel, the God of the whole Earth shall he be called.

The Church of England expresses the Doctrine of the Satisfaction, in plain and significant Words; 'for the more full Understanding hereof, it is our Parts and Duties ever to remember the great Mercy of God, how that (all the World being wrapped in Sin by breaking of the Law) God sent his only Son our Saviour Christ into the World, to fulfill the Law for us, and by shedding of his most precious Blood, to make a Sacrifice and Satisfaction, or (as it may be called) Amends to his Father for our Sins, to assuage his Wrath and Indignation conceiv'd against us for our Sins. *

§. 3. The Doctrine of the Trinity being laid aside, the whole Scheme of the Evangelical Doctrine is overthrown, especially that which relates to our being pardoned, and accepted, for the sake of the Righteousness of Christ imputed.

That we are justified by an *imputed* Righteousness, is asserted, *Rom. iv. 22, &c.* And therefore it was imputed to him for Righteousness: now it was not for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the Dead, who was delivered for our Offences, and raised for our Justification. This is an Article *Stantis vel cadentis Ecclesiae*, that we are justified by Christ's Righteousness, imputed upon believing, and not by our own, *Phil. iii. 9.* And be found in him, not having mine own Righteousness, which is of the Law, but that which is thro' the Faith of Christ, the Righteousness which is of God by Faith.

This seemed a Mystery too great to be received by the Jews in the Apostolical Age, *Rom. x. 3.* For they being ignorant of God's Righteousness, and going about to establish a Righteousness of their own, have not submitted to the Righteousness of God. For Christ is the End of the Law, for Righteousness, to all who believe.

Thus the Body of the Jewish Nation fell from that Covenant which God had made with Abraham, and thereby from Salvation; tho', as in the Days of Elijah, a Remnant held the Faith, and kept to the Worship of God, and (*Rom. xi. 5, 6, 7.*) even so at this present Time, there is a Remnant according to the Election of Grace; and if by Grace, then it is no more of Works, otherwise Grace is no more Grace; but if it be of Works, then it is no more Grace; otherwise Work is no more Work. What then? Israel hath not obtained that which he seeketh for, but the Election hath obtained it, and the Rest were blinded.

* *Homil. p. 19, 20. printed in 1687.*

It is from *Craziness* in a Man's Intellectuals, to say we are not to believe these Things, because they surpass, or appear mysterious to Humane Reason.

Must we seek a *Justification* according to the Doctrine of Christianity, or according to the Principles of *Jewish Rabbins*, who blaspheme *Jesus of Nazareth*, and deny the *Trinity*?

They say, a Man is to expiate his Sins by himself, or by his Doings or Sufferings. This is either by the Afflictions which he undergoes, or the Evils which he suffers; or by his Virtues and *Good Works*, which he performs, particularly by *Repentance*. * As to *Afflictions* they reckon some to be necessary; which are inflicted by another: They term those *voluntary* which they lay upon themselves. They regard not only their own Afflictions, but those of others, *as well Men as Animals*. Death is the Substance of all Evils in their Esteem, and whether it be *their own*, or *another's*, they make it an Expiation for Sins; Hence is the common Saying amongst them, *Let Death be the Expiation of Sin! Let my Death be an Expiation for my Sin! or let his Death be an Expiation for his Sin!*

They pray *thus* also for Malefactors, who fall by the Hands of civil Justice; all which they refer to the Death of the Person, whose Sins are to be expiated thereby; not to the Expiation by the *Messiah*, by his Death that he suffered for us. But especially do they attribute the greatest *Power of Expiating*, to their keeping the Day of Expiation, and the other *Nine Days* which precede it.

If in their own Opinion they pass these Days in continual Afflictions, Penances, Fasts, &c. they account themselves *Pure*, and cleared from Guilt.

But against these, and other their Fancies, about Justification, Christianity teaches that a Man cannot justify himself, or expiate Sin, by suffering, or by good Works. Not that Christianity makes good Works unnecessary, or without a Recompence. But *Christian Religion* teaches us, that no meer Man can, by his bearing Punishment, make Reparation to Divine Justice for the Offence offered by Sin. Much less can voluntary Penances make Satisfaction, nor can one sinful Man make *Satisfaction* for another. No Man can perfectly keep God's Law.

No Man's Works are absolutely perfect, by them therefore eternal Life is not to be purchased. We must therefore hope

* Hoornbeck, *cont. Jude*, L. 6. C. 2. P. 422.

for Justification by Christ's Suffering and Obedience; *Dan ix. 24, 26. Seventy Weeks are determined on thy People, and upon thy holy City, to finish Transgressions, to make an End of Sin, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness, and to seal up the Vision and the Prophecy, and to anoint the most Holy: and after Threescore and Two Weeks, shall Messias be cut off, but not for himself, &c.*

I would on no Account be guilty of such an unrighteous In-
 sinuation, as if every One who denies that *Father, Son, and Holy Ghost*, are of the same eternal Substance, did deny the Pu-
 rity of those Texts, *Isai. liii. 5.* and *1 Pet. ii. 24.* which treat
 of Christ's suffering for our Sins: But I must own it is to me
 unintelligible, how any Man can think that *Christ* made a real
 and proper Satisfaction to eternal Justice, if he were not the
true God, essentially so. For unless there were an infinite Digi-
 nity in the Person; who made the Satisfaction, there could not
 be a proper Satisfaction to the Justice of God; there being no
 Proportion between the Obedience and Sufferings of a finite
 Being, and the Injury done to the eternal Being, by the Sins
 of Men. To say that God accepted something not equivalent
 to the Demerit of Sin, and which did not so plenarily satisfy
 God's Justice, as that without the least Diminution of his
Honour, as Rector of the Universe, God might justify the Sin-
 ner; manifestly overthrows the Gospel.

Nor is this Doctrine of *Justification* a private Opinion of
 mine; but what the *established Church* professes, *Article XI.*
 'We are accounted Righteous before God, only for the Me-
 'rits of our Lord and Saviour Jesus Christ by Faith, and not
 'for our own Works, or Deservings. Wherefore, that we
 'are justified by Faith only; is a most wholesome Doctrine,
 'and very full of Comfort, as more largely is expressed, in
 'the Homily of Justification.

§. 4. Moreover, to deny the Doctrine of the Trinity, hin-
 ders our Belief of the Operations of the Holy Spirit, in them
 who are the Heirs of eternal Life.

The Holy Spirit is represented, in Scripture, as the Worker of
 a Principle of Holiness in the Redeemed, *1 Pet. i. 2. Ele&t ac-
 cording to the Fore-knowledge of God the Father, thro' Sanctifica-
 tion of the Spirit, unto Obedience, and sprinkling of the Blood of
 Jesus, &c.* with this; also, his being a Spirit of Consolation,
 ought to be regarded.

1. There is a Work of Regeneration, which is wrought by
 the Holy Spirit.

I expect, on this Head, to be unmercifully insulted by them, who ridicule all Divine Operations on the Minds of Men, in order to their being *made Holy*. They must excuse me if I do not set such an *high Value* on their Esteem, as to forsake or conceal any one of the excellent Doctrines of the Gospel, that I may not incur their Displeasure.

To speak freely, I cannot but think that the profane Scoffing at this Branch of revealed Religion, hath, in great Measure, paved the Way for the Growth of *Arianism*, and *Photinianism*, which have prevailed so much of late Years. A late Writer, speaking of a Book, wherein Principles of this Nature are exhibited, hath a very emphatical Turn.

‘ Nor (saith he) that I believe the main Part of the Doctrine therein (that is in that Book, to which he writes a Preface,) ‘ contained ; that being next to impossible for any one to do, that is so much in love with a Rational Religion, ‘ and has so great a Regard to the Original Writings of Christianity, with so mean an Opinion of Modern Systems of ‘ Divinity, as I have.

Had Men, who value themselves for their *Free-Thinking*, but weighed what is contained in some *Systems of Theology*, they would have been able to have discovered the *Sophisms*, by which they have been deluded into Errors, that overthrow the *primitive Faith*. But let Men of this Character gnash their Teeth ever so much, yet the Sacred Truths of the Gospel are not to be suppressed, in Complaisance to them : Nor is there just Reason why we should be ashamed of the Holy Doctrine.

If these Men believe the Scriptures to be of *Divine Original*, I would beg them to consider, whether the Bible does not make *Regeneration* to be necessary to everlasting Blessedness, *John* iii. 3. *Except a Man be born again, he cannot see the Kingdom of God*, and v. 5. *Our Sanctification is necessary*.

We cannot sanctify our selves, the Work is ascribed to God’s Spirit, who thereupon is called *God*, *Phil.* ii. 13. *For it is God who works in you, both to will and to do, of his good Pleasure*.

I do not charge the adverse Party with denying that Men ought to be Holy ; but that they are in a most pernicious Error, as to the *Efficient*, as well as with Reference to the *Nature* of that Sanctification, which the Gospel requires.

This Work is attributed to the *Holy Spirit*, *2 Thes.* ii. 13. *But we are bound to give Thanks always to God, for you Brethren, beloved of the Lord, because God hath from the Beginning chosen*

you to Salvation, thro' Sanctification of the Spirit, and Belief of the Truth.

The Work of *Mortification* of Sin is attributed to the *Holy Ghost*, *Rom. viii. 13.* Holiness of Heart and Life, and the Concomitants thereof are by him, *Gal. v. 24, 25.* *The Fruit of the Spirit, is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance; against such there is no Law. And they that are Christ's, have crucified the Flesh with the Affections and Lusts. If we live in the Spirit, let us also walk in the Spirit.*

They who are profuse in their deciding these Things, may do well to enquire whether they are Partakers of that Holiness, which is truly Evangelical, *Tit. iii. 5, 6.* *Not by Works of Righteousness, which we have done; but according to his Mercy, he saved us by the washing of Regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, thro' Jesus Christ our Saviour.*

Agreeable to this, we find the Collect for the *Nativity*. 'Almighty God, who hast given us thy only begotten Son, to take our Nature upon him, and as at this Time to be born of a pure Virgin; grant that we being *Regenerate*, and made thy Children by Adoption, and Grace, may daily be renew'd by thy Holy Spirit, thro' the same Lord Jesus Christ, who liveth and reigneth with Thee, and the same Spirit, ever one God, World without end, Amen.

2. The denying the Doctrine of the Trinity, does also hinder our believing his Operations, as a Comforter.

This Title he has given to him, *John xv. 7.* the inward Sense of our Reconciliation to God, is from the Holy Spirit, *Rom. v. 5.* *Because the Love of God is shed abroad in our Hearts, by the Holy Ghost, which is given to us.* He is represented as Witnessing our Adoption, *Rom. viii. 15.* by which it appears, that the Doctrine of the Trinity, is not an unprofitable or useless Speculation, but that which casts a favourable Aspect on that religious Obedience, which the Redeemed are to offer by the Assistance of Divine Grace, to the eternal Father, ever blessed Son, and most Holy Spirit, to whom they are dedicated in *Baptism*.

In the Collect for the *Monday in Whitsun-Week*. 'God, who as at this Time did teach the Hearts of thy faithful People by the sending to them the Light of thy Holy Spirit; grant us by the same Spirit to have a right Judgment of all Things, and evermore to rejoice in his Holy Comfort, thro' the Merits of Christ Jesus our Saviour, who liveth and reigneth with

* with Thee, in the Unity of the same Spirit, one God,
 * World without End. *Amen.*

Nor is this the only Argument to prove the Necessity of believing the Doctrine of the *Trinity*. I would desire that it may farther be consider'd,

6. 5. That by which *Christians*, are distinguished from *Infidels*, is a Fundamental Article of Faith, necessary to Salvation.

But the Article of the *Trinity* is that by which *Christians* are distinguished from *Infidels*. I presume, I am discoursing with them, who own that a *Christian* is to be distinguished from an *Heathen*, or an *Infidel*. What is publickly owned as a Principle, that is to be embraced by all who belong to the Established *Church of England*, is not easily to be confuted.

They also are to be had accursed, that presume to say, that every Man shall be saved, by the Law or Sect which he professes, so that he be diligent to frame his Life to that Law, and the Light of Nature, for Holy Scripture doth set out unto us, only the Name of Jesus Christ, whereby Men must be saved.

I still proceed on the Supposition, that the Scriptures are of Divine Original, and that what they declare to be necessary to Salvation, is so, *John v. 39. Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of me.*

John xx. 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that by believing, ye might have Life thro' his Name.

Heathens, Mahometans and Jews, own the Existence of God, as might easily be shown, were it requisite in this Place. *Heathens* did, or might know the Existence of God, who is Just, a Punisher of Wickedness, as well as Good, and a Benefactor.

But the Doctrine of the *Trinity* was not discovered by the Light of Nature, and whether it could be so, may justly be doubted. And the Scriptures declare the *Gentiles* are "*Alien, without God in the World*", because without Christ, *Eph. ii. 12.* He that is destitute of the Knowledge of Christ the Son of God, he is without God, destitute of the true Knowledge of the true God, *Gal. iv. 7, 8, Wherefore thou art no more a Servant but a Son; and if a Son, then an Heir of God, thro' Jesus Christ: Howbeit then, when ye knew not God, ye did Service to them, which by Nature are not Gods.*

2 John ii. 22. *Who is a Liar, but he that denieth that Jesus is the Christ? He is Antichrist that denieth the Father, and the Son.* Upon this Principle, the Scripture declares, 1 John v. 11, 12, 13. *And this is the Record that God hath given to us eternal Life, and this Life is in his Son; he that hath the Son, hath Life, and he that hath not the Son of God, hath not Life; these Things have I written unto you, that believe on the Name of the Son of God, that ye may know that ye have eternal Life, and that ye may believe on the Name of the Son of God.*

He then, who is ignorant of the Son, hath not a saving Knowledge (so I venture to call it) of the Father, consequently has not such a Knowledge of God, as is requisite to distinguish him from *Infidels*.

§. 6. In a Word, he that is ignorant of the Doctrine of the Trinity, is ignorant of the whole Method of Salvation, as revealed in the everlasting Gospel.

The denying of it overthrows the whole Oeconomy of the Covenant of Redemption, and of Grace. The Scripture reveals, that Death and Misery are come on all the Posterity of Adam, Eph. ii. 1, 2. Rom. v. 12. and were the Scripture silent, yet the Thing is too visible to be concealed, that Men are miserable and obnoxious to Death. Divine Revelation informs us, that no Man can be delivered from God's Wrath, to which Sinners are exposed, but by *Jesus Christ*, 1 Thes. i. 10. and this Salvation by *Jesus Christ* is granted to none but those who believe on him, John iii. 36.

The Case stands thus: God hath determined that without Satisfaction made to his Justice, there should be no Remission of Sin, nor Deliverance from the Kingdom of Satan. Without Faith on *Christ*, there is no Title granted to this Satisfaction which he has made, and the Redemption which he has purchased.

He who hath not the Knowledge of Christ, neither doth, nor can believe on him; he who believes not the God-head of *Christ*, and consequently the Trinity, cannot be said to take the Measures, necessary to his having a Title to what *Christ* hath done and suffered, as a compleat Atonement for Sin, and a Purchase of eternal Life. Eph. i. 5, 6. *having predestinated us to the Adoption of Children, by Jesus Christ himself, according to the good Pleasure of his Will, to the Praise of the Glory of his Grace, whereby he hath made us accepted in the Beloved, in whom we have Redemption thro' his Blood, the Forgiveness of Sins, according to the Riches of his Grace.*

Now,

Now, any Man who believes the Truth of the Scripture, will hardly be able to distinguish himself from the Jews, if he denies the Trinity; and consequently he doth exclude himself from a Title to the *Merits of Christ*, and to that eternal Life, which *Christ's* Righteousness hath purchased.

Tertullian disputing against *Patricians*, having shewn that the Son did suffer, because that on the Cross, he said, my God! my God! Why hast thou forsaken me? This saith *Tertullian*, was the Voice of the Man, not of the Word, nor of the Spirit. Therefore it was uttered, that he might shew that God was *impassible*.

This the Apostle thought, when he said, the Father *spared not the Son*. Before him, *Esaias*, And the Lord delivered him for our Iniquities: so the Father forsook him, when he did not spare him, and so whilst he delivered him for our Sins, to be forsook of the Father, was for the Son to die. The Son was to die, and to be raised according to the Scriptures, by the Father; the Son ascends into the Heighths of the Heavens, who also descended into the Lowermost Parts of the Earth: He sits at the Right Hand of the Father; the Father does not sit at his own Right Hand.

Stephen when he was stoned, saw him standing at the Right Hand of God, and there will he sit until the Father have brought all his Enemies under his Feet.

He is to come in the Clouds, in like Manner as he ascended. Having discoursed to this Effect, he subjoins these Words.

Hic interim acceptum a Patre munus effudit Spiritum Sanctum, tertium Nomen Divinitatis, & tertium gradum Majestatis, unius Prædicatorem Monarchiæ, sed & Oeconomix Interpretatorem, Sermones, novæ prophetiæ, ejus admiserit & deductorem omnis veritatis quæ in Patre, filio, & spiritu sancto, secundum Christianum Sacramentum. Cæterum judaicæ fidei ista res, si unum Deum credere ut Filium ad numerare ei nolis, & post filium, Spiritum. Quid enim erit inter nos & illos nisi differentia ista? Quid opus evangelii, quæ est substantia novi Testamenti, Statuens Legem & prophetas usque ad Joannem, si non exinde Pater & Filius & Spiritus tres crediti unum Deum sistunt? Sic Deus voluit Novare Sacramentum, & nove unus crederetur per filium & spiritum, ut coram jam Deus in suis propriis nominibus & personis cognosceretur, qui & retrò per Filium & Spiritum prædicatus non intelligebatur. Viderint igitur Antichristi, qui negant Patrem & filium. Negant enim Patrem, dum eundem filium dicunt; negant filium, dum eundem Patrem credunt, dando illis quæ non sunt, auferendo quæ sunt. Qui verò confessus fuerit Christum

Christum filium Dei, non Patrem, Deus in illo manet, & ipse in Deo. Nos credimus Testimonio Dei, quo testatur est de Filio suo: qui filium non habet, nec vitam habet, non autem Filium, qui eum alium, quàm filium, credit. Advers. Prax. C. 30.

It is foreign to the Purpose, to say that *Tertullian* was now a *Montanist*, since he fell in with them, in no Point that contradicted the Sense of the Catholick Church, in the Article of the *Trinity*.

That which I bring the Quotation for, is to shew, that a Man is not to be distinguished from an *Infidel Jew*, tho' he holds the Bible to be of Divine Original, if yet he deny the Article of the *Trinity*.

Moreover, by denying the *Trinity*, they do overthrow the Doctrine of the Application of Redemption by the Spirit of God; Who by the Gospel enlightens the Mind, perswades the *Will* to comply with the Terms of Salvation, offered in and by a Redeemer. The Way to answer this, which I know some have taken, is to charge it with *Enthusiasm*, and to make it nothing better than *Canting*.

If Men have so little of Religion, as to scoff at the Scriptures, and Doctrines contained therein, it is not to be thought they should have so much good Manners, as to regard what is professed with the greatest Solemnity by the *Establish'd Church*.

The Collect for the Sunday after Christmase, is,

' Almighty God, who hast given us thine only Begotten Son, to take our Nature upon him, and as at this Time to be born of a pure Virgin; grant that we being Regenerate, and made thy Children by Adoption and Grace, may be daily renewed by thy Holy Spirit, thro' the same, our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit, ever one God, World without End, *Amen*.

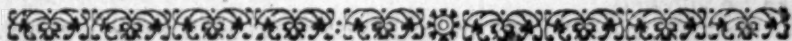
I shall take Notice of another *Collect*, that for the *Thursday in Whitfun-Week*.

' God, who as at this Time, did'st reach the Hearts of thy faithful People, by the sending to them the Light of thy Holy Spirit; grant us by the same Spirit to have a right Judgment in all Things, and evermore to rejoyce in his Holy Comfort, thro' the Merits of Christ Jesus our Saviour, who liveth and reigneth with Thee, in the Unity of the same Spirit, one God, World without End, *Amen*.

It is not my Business, in this Place, to animadvert on any Buffoon Writer, who ridicules the *Doctrines*, and the *Terms*, used to express the Doctrine which is of the greatest Weight, and

and ought to be treated with the profoundest Reverence: May God hear the Prayer made on Behalf of the Faithful.

‘ Almighty and everlasting God, who hast given unto us thy Servants Grace, by the Confession of a true Faith, to acknowledge the Glory of the eternal Trinity, and in the Power of the Divine Majesty, to worship the Unity; we beseech thee, that thou would’st keep us stedfast in this Faith, and evermore defend us from all Adversities, who livest and reignest, one God, World without End, Amen. Coll. for Trinity-Sunday.



C H A P. V.

Objections consider'd. §. 1. Of the Doctrine being incomprehensible; the Article has been in the Church from Time immemorial. §. 2. Of its implying a Contradiction: §. 3. Variety of Explications. §. 4. A Sophism answered. §. 5. Of the Word Trinity not being in Scripture. §. 6. Of the Morality of the Anti-trinitarians. §. 7. Objections from 1 Cor. viii. 4, &c. answered. §. 8. John xvii. 3. §. 9. 1 John v. 7. considered, Bishop Fell, R. Stephans, Luther, Tyndal, Bishop Stillingfleet. §. 10. Dr. Wallis, his Thoughts on 1 John v. 7.

§. 1. **H**AVING endeavoured to establish what I proposed, I shall now consider, what Objections may be made against this *Doctrine*. If nothing is to be admitted as *true*, but what can have no Exceptions made against it, there will be little or nothing received of either *Natural* or *Revealed* Religion. As to the former, that Fundamental Principle, *there is a God*, has been denied, and consequently his Providence, and the Worship due to him. As to the *latter*, some deny the Scriptures, and make the Gospel a mere Fable, and raise Exceptions against each of the Articles of the *Creed*. We are not, therefore, to renounce an Article of Faith, because opposed; but are to consider what may be said, in Answer to the Objections of those, who are otherwise minded.

I shall begin with a very plausible Objection against what I have advanced.

It is hard, you'll say, to damn them for not believing Articles, which they cannot comprehend.

To which I answer, the Article is not of my making; but the Church hath been in Possession of it, from Time immemorial.

Before the coming of the *Blessed Jesus*, a *Plurality* of Persons in the God-head was known. We read of God, and of the Spirit of God, as creating the World, *Gen. i. 2. and 26. God said, Let Us make Man.* It could not be spoken to *Angels*, unless you attribute Omnipotency to them, and so make them to be the Creator of *Adam*; which is, on no Account, to be allowed.

Besides, *Gen. iii. 2. The Lord God said, behold, Man is become as One of Us, to know Good and Evil.* God speaks to them who are his *Equals*, whom Man affected to be like, and in *Gen. xi. 8, 7. Jehovah said, &c. And let us go down, &c.* there is no Mention made of *Angels*.

Now, it will be hard to assign a satisfying Reason, why God should use this Language, unless it be to intimate a *Plurality* of Persons. To say, that God speaks thus, for the sake of his Glory, as *Kings and Emperors* do use the *Plural Number*, will not help the Matter. For, besides the *Idiotism* of the *Hebrew Tongue*, will not admit of this Insinuation: It is idle to argue from the *Modern Custom* of *Princes*, to prove this was the *ancient Way* of speaking; for the most haughty *Princes* spake of themselves, and were spoken unto in the *Singular Number*. *Exod. v. 2. And Pharaoh said, Who is Jehovah? That I should obey his Voice, to let Israel go.* I know not, &c. Thus *Nebuchadnezzar*, *Dan. ii. 3, 4.* Besides, if God speaks thus, on the Account of his Glory, it would follow, that he would always do so; but the contrary is evident. Nay, it would be so far from advancing his Glory, that it doth plainly give Occasion to the *Church*, to suppose there is a *Plurality* of Persons in the God-head, and would occasion his parting with that Glory, which he declares he will not renounce, *scil.* his being the *One only God*, *Isai. xlii. 8.* if there was not a *Plurality* of Persons in the God-head.

David did acknowledge God, as the Creator, *Psal. xix. 1, 2.* He owned God the Son, as his Lord, *Psal. cx. 1, &c.* and that he (*i. e.* the Son or *Λόγος*) was the Creator, *Psal. xxxiii. 6.* by the Word of *Jehovah*, were the *Heavens* made, and all the Host of them, by the Spirit [*Beruach*] of his Mouth. Compare this with *John i. 2.*

In another *Pfalm*, he speaks of God the *Holy Spirit*, as being every where present. It cannot be deny'd, that Omnipresence is a Perfection belonging to the *One only living and true God*, *Pfal. cxxxix. 7.*

As to the *New Testament*, so many Texts have out of it been offered, that, as I judge, it will be needless to repeat them, or add any more, in this Place.

And that it hath been the *Faith* of the Christian Church, from the Apostles down to the *Nicene Council*, I am satisfy'd may be made evident, and I may elsewhere, if God please, put this Matter in a clear Light.

This Article being thus transmitted, it will be hard to censure them, who have believed it, having learned to *Captivate their Reason* to the Obedience of *Faith*, as if they were Fools, or worse.

But still it is urged, the Matter is what no Man can comprehend. For my part, I never said any Man could comprehend it. Nor do they, who hold the *Trinity*, say it is comprehensible by Humane Reason.

I must confess, I do not admire them for Men of great Reason, much less as Masters of Reason, who assert there is nothing *mysterious in Christianity*.

Such Men, when they deify Reason, they do as the *Athenians*, who worshipped an *unknown God*, that was a Stranger to them.

What the Essence of the self-existent Being is, we have no *Idea*, neither is it, at all, possible to comprehend. And if we cannot have it of his *Essence*, why should we reject the Doctrine of the *Trinity*, because incomprehensible?

God's Prescience is not to be deny'd, but how to comprehend it, is beyond the Skill of Humane Intellect.

Shall we deny God's Providence, because we cannot comprehend it? *Eccles. viii. 16, 17.* Shall we say that God is not Omnipresent, because we cannot comprehend it?

Or deny his Eternity, because we cannot comprehend it? To say, we have an *Adequate Idea* of Eternity, because we apprehend it is incomprehensible, is but owning that we cannot comprehend it: notwithstanding we believe it.

Now, if we believe these Things, notwithstanding we cannot comprehend them, why should we reject the Doctrine of the *Trinity*, because we cannot comprehend it? What saith the Holy Volume? *Prov. xxx. 3, 4. Who hath ascended up into Heaven? Or descended? Who hath gathered the Wind in his Fist? Who hath bound the Waters in a Garment? Who hath established*

all the Ends of the Earth? What is his Name? And what is his Son's Name? If thou can'st tell. If you ask, why, if in the God-head there be Three Persons, and each Person be God, there do not belong also to each of them Three Persons, it is answered, * the Scripture has revealed the Divine Nature, as being thus common to the Three, and to no more; for that Reason we ought to be satisfied, unless we are so vain as to set up our private Opinions, in Opposition to Divine Revelation.

§. 2. But others go further, and charge the *Doctrine of the Trinity* with Self-contradiction. How do they prove what they say? Why, they cannot conceive how *Three* should be *One*.

The Answer is, We do not say that *One God* is *Three Gods*: But that in the God-head there are *Three*, who are the *Father, the Son, and the Holy Ghost*. And what Contradiction is there in saying, that what is *One absolutely*, may be *Three*, as to the *Manner of subsisting*?

Take a *Cube*, and you will find in it *Length, and Breadth, and Depth*, yet these *Three* are but *One*. For here are *Three local Dimensions*, truly distinguished from each other, really, not imaginarily, and yet the *Cube* is but *One*. If any *One* of the *Three Dimensions* were wanting, it were not a *Cube*. There is therefore, (saith Dr. Wallis in his *Letter of Trinity, &c.*) no Inconsistency, that what in one Regard are *Three*, (*Three Dimensions*) may in another Regard be so united, as to be but *One [Cube]*. And if it may be so in Corporeals, much more may it be in Spiritu-als.

To say, it is impossible for the *eternal Father* to beget, from Eternity, his Glory, Majesty, Deity; is only Boldness, not Depth of Understanding. † Let it be demanded, whether it could be communicated, or could not? If you say it could not, you ought to prove by the Scripture, that God the Father could not communicate a *Divine Personality* to his Son.

But this you cannot prove, since the Scripture declares that *Christ* is God, the *only Begotten of the Father, and the express Image of his Person*.

He that could of Nothing create an whole World, could of his own Substance beget a *Son*, and communicate all his Glory and Majesty to him, without Division or Partition. If

* *Crell. de Deo, &c. Sect. 1. C. 2. Lib. 2.*

† *Zanch. L. 5. C. 1. Part 1.*

he could, why should we not believe that he hath, when the Scripture affirms all the Perfections of the *eternal Being* to belong to the *Son*? This is established by our being obliged to believe in *Christ*. He that doth so, hath eternal Life; he that does not believe, the Wrath of God remains on him: it follows, that *Christ* is God, as *truly* as the *Father*.

There being then no evident *Impossibility* in the Doctrine of the *Trinity*, and a certain Possibility, we ought to be determined, by what the Holy Scriptures do declare.

In intelligent Beings, to *BE*, to *KNOW*, and to *DO*, are certainly distinct each from the other. To *be*, is not the same as to *know*, and to *do*, is different from them both. For a Man may *be*, and may *know*, what he doth not *do*.

But do the Objectors know what they talk about? Can they tell what the *Essence* of the Divine Being is? They may do well to proceed modestly in the affirming any thing about what they never saw, and about which, their most raised Thoughts fall infinitely short of framing an *Adequate Idea*. I do not observe, that, what I have, here, cited out of Dr. *Wallis*, has been so much as touched on, much less answered by any Authors of the current Century.

I add, When to Demonstration on the one Side, there are opposed on the other, only Objections raised from our want of having *Adequate Ideas* of the Things themselves, this ought not to be esteemed a real Difficulty. *

§. 3. Nor ought the Variety of Explications, which they, who defend the Doctrine of the *Trinity*, use, be admitted as an Objection.

Is it a Fault only in one Party to use Variety of Expressions, in treating on a Subject? Or do not the *Antitrinitarians* differ as much in their Explications? Or are they all agreed in what they would have instead of the *Trinity*? No certainly, as shall be shewn in the Sequel.

Different Men, in the same, as well as in different Ages, have very differently expressed themselves, according to the Diversity of their Sentiments about *Personality*, and the particular Distinction of the *Three Persons* among themselves. Is it not so in the most obvious Things in the World? As in *Place*, *Time*, *Space*, *Motion*. Shall we not agree, that *Fire* doth consume *Wood*, until all Men agree, what is the Figure

* Dr. Wallis's *Serm. of Trini.* p. 64,

of the fiery Atoms, which enter into the Wood, and convert some Part to Athes, some to Smoak, some to Flame?

How unaccountable is it, to expect that all Men should agree to express their Thoughts of God, in the *same Manner*, as to exclude all Variety of Phrase? Besides, in such a Case, wherein we have none but figurative Words to express our Notions, it is not strange, that one Man should use one *Metaphor*, another use a different one, according as their Fancies serve.

Thus far it may be owned, (I suppose) that the Orthodox are agreed, that between these *Three*, which the Scripture calls the *Father*, the *Son*, and the *Holy Ghost*, there is a *Distinction* greater than that of the *Divine Attributes*, but not so as to be *Three Gods*; and this Distinction they have seen fit to denote by the Word *Hypostasis*, or *Person*.

They also agree that *One* of these *Three Persons*, viz. The *Son*, or *Word*, did take to himself an *Humane Nature*. But as to the particular *Mode*, or *Manner*, how either of these *Natures* are united, and how these *Three Persons* are distinguished, each from the other, we may, without Disparagement, be content to be ignorant, further than God has been pleased to reveal it to us. Nor are we obliged to call any Man *Father*, upon Earth; but Learned Men are to be regarded, as far as they speak the Sense of the Scriptures.

§. 4. It is further urged, that by Dint of Argument, the Article of the *Trinity* may be overthrown.

For, say they, * *The only true God is the Father: Christ is the only true God; therefore Christ is the Father*. But this is only to sport themselves with a captious *Syllogism*, which if every Man cannot answer, yet he ought not to reject the Doctrine of the *Trinity*, which is not overthrown thereby. The Answer to this *Sophism*, is, that in a *Categorical Syllogism*, the *major Proposition* ought not to be *particular*, nor *equipollent* to a *Particular*. For from such a Proposition, when any thing communicable to *more*, is the Subject of it, and is restrained to one *Particular*, nothing can be inferred in the Conclusion. But such is the Proposition here; the only true God is the *Father*, it is a *particular Proposition*, when the Subject is restrained to a *singular or individual Predicate*, tho' in it self communicable to *more*. Now the Proposition being so made *particular*, the Terms of the Subject and Predicate, are supposed recipro-

* Dr. Owen of Trinity. P. 84.

cal, viz. *one God*, and *the Father*, are the same, which is false. Unless it be first proved, that the Name of God is communicable to no more, or no other than is the other Term, FATHER, which to suppose, is to *beg the Question*. For the *only true God* hath a larger Signification, than the Term FATHER, or SON. So that tho' the *only true God* be the FATHER, yet every One who is the *true God*, is not the FATHER. Seeing then, that the Name God here, supplies the Place of a *Species*, tho' it be *absolutely singular*, and One, and cannot be multiplied, yet in Respect of Communication it is otherwise, it is communicated to more, [or is common to more] viz. *the Father, the Son, and the Holy Ghost*. Therefore, if any thing be intended to be proved from hence, the Proposition must be expressed according to what the Subject requires, as capable of Communication, or Attribution to more than One, as thus, *Whoever is the only true God, is the Father*. Which Proposition the *Antitrinitarians* shall never be able to prove.

There is such a sort of *Sophism*, from the Equality of the Son with the Father; to clear which, I desire it may be observed, that Equality, strictly speaking, is not an *essential Attribute* of God. It not being any thing absolute, nor in the Abstract prædicated of God, yet it is, when spoken of *Christ*, reduced into a suitable Rank of Arguments, on Account of its Foundation. For Equality is a Relation between Two or more, that are equal. The Foundation of this Relation of Equality between the Father and Son, is the Unity, or Oneness of Power, Wisdom, and of the Divine Essence it self. For the Son is equal to the Father, in Power and Wisdom, because he hath the same Essence, having all Things that the Father hath, except the particular *Personal Property*. The Divine Essence being infinite, most simple and uncompounded, therefore the Son of God is either *intirely equal* to the Father, or in no wise; for he cannot be said to be *in part equal*, *in part unequal*; if he is in the least unequal, he is in *no manner equal*, because the Divine Essence is uncompounded, and undivided, and God's Attributes are not Accidents in him, but his very Essence: when therefore Christ is said to be equal to God, the Name of God is to be taken *Hypostatically* for the Person of the Father. The *Photinians*, therefore, are Guilty of *Paralogizing*, when they argue thus, *He who is equal to God, is not God himself*. But *Christ is equal to God, therefore Christ is not God himself*.

For this only can fairly be deduced; that Christ is not the Father, yet he is the *only true God* with the Father. Or he could not be equal to the Father. Such

Such *Sophistry* is too trifling, to make any Impression on a considering Mind, and a Man who has Leisure enough to be impertinent, may furnish those who are ignorant of the *Rules of Logick*, with Matter to puzzle, but not to instruct them. They who value such sort of *Sophisms*, as have been here recited, may try their Skill on what follows,

*Infans non fuit Juvenis,
Senex fuit Infans,
Ergo, Senex non fuit Juvenis.*

There is another *collusive* Cavil, *scil.* That if each Person be God, then each Person is Infinite, and so there must be Three Infinites. But each Person is Infinite as God. Nor does it follow, that the Father, Son, and Holy Spirit are Three Finites, that make up an Infinite. But Finite and Infinite, are Properties of *Beings*, not of the Manner of subsisting of any Thing: the Nature of each Person is infinite, and so is each Person, because of that Nature. As to the Manner of their Subsistence, Finite or Infinite, cannot be spoken, any further, than to say, an infinite Being doth thus subsist. [Owen, p. 81.]

Human Understanding cannot fully conceive how the eternal Being is infinitely wise, powerful, &c. yet the Thing is not to be denied, that God is eternal, infinitely wise and powerful.

§. 5. To proceed in considering the Objections, which have been made. It is said, that the Word *Trinity* is not in Scripture. I might, in short, answer the Objection, and say, that I know no One that affirms it is. What then? Why, we ought not to make use of *Terms* which are not in the Scripture. But do not the *Arians* use the Word *ομοιότης*, Why may not the *Christians* use the Word *ομοιότης*?

The Matter may be defended.

1. As to the Words *Trinity*, *Person*, *Essence*, if we find the Thing or Things thereby intended, the Objectors have little Occasion to quarrel, except it be for their Diversion. * We read in Scripture of the *Deity*, or in *English*, the *God-head* of God, *Rom.* i. 20. and of his *Nature*, when they are excluded from being Objects of religious Reverence and Obedience, who are not by *Nature* Gods, *Gal.* iv. 8. Now this natural

* Owen of *Trin.* p. 77.

God-head of God, is his *Substance or Essence*, with all the Excellencies that naturally and necessarily belong to it, such as *Eternity, Immensity, Life, Omnipotence, &c.*

This one *Nature, or Substance, or Essence*, as God, is the *Nature, Substance and Essence of the Father, of the Son, and of the Spirit*, common to all, and the same *absolutely* in, and to each of them.

Consequently, unto whomsoever these Attributes of *Omnipotence, Immensity, &c.* do appertain, the eternal God-head doth belong. For none can be God, as *Father, and Son, and Holy Spirit* are revealed to be, but by Vertue of this *Divine Nature and Being*.

2. Furthermore, as in the *Explication* of all other Divine Truths, Use is to be made of such Expressions, as, it may be, are not contained *literally and formally*, in the Bible; but only are, to our Apprehensions, expository of what is contain'd therein.

To deny the Liberty and Necessity of thus doing, is to deny all Interpretations of the Scriptures, and all Endeavours to express the Sense of the Words of it, so as to make them intelligible to others. If it be unlawful for me to write what I conceive to be the Sense of the Words of Scripture, and Nature of the Things signified and expressed by them, it is unlawful for me also to conceive in my Mind, what is the Sense of the Words, or Nature of the Things; which is to say, we are to make Brutes of our selves, and to frustrate the whole Design of God, in giving us the Privilege of his Word. A genuine Exposition is to be believed, as containing a Divine Truth.

3. It is impertinent, in this Case, to urge that Admonition of the *Apostle*, 2 *Tim.* i. 13. *Hold fast the Form of sound Words*: &c. with what Face can they plead *this*, who are for running down all *Models, Forms, and Systems* of Divinity? They cannot but know, that the outward Form of speaking, which is so confined to Scripture Words, as not to allow any other but them, is not the *Term* of sound Words, but the Doctrine contained in them, is so. For at this Rate of arguing, we must have neither Sermons, nor Comments on Texts of Scripture, nor any reading of the Bible, but in the Original, *Hebrew, Chaldaic and Greek Languages*.

4. The *Heterodoxy*, which is refer'd unto, 1 *Tim.* vi. 3. respects not the *Words*, by which a Doctrine is expressed, but the teaching Things inconsistent with, or diverse from the Faith delivered to the Saints, *Jude* 3. It is a needless Objection,

tion, to say, the Word *Trinity* is not in the Scripture, since that is not the Question in Debate; but whether, what is meant by the Word *Trinity*, be contained in the Scriptures, and whether the Doctrine ought to be believed in order to Salvation?

As a Learned Man expresses himself, ' Nothing is necessary but what God hath made so: Nothing is necessary, but what Christ and his Apostles [add, and the other inspired Writers of the Old and New Testament] ' have taught in their own Words. Men ought to endeavour to explain these Doctrines to themselves and others, and in such Explications, there is do Hurt in using (nay, Men cannot but use) *unscriptural Expressions*. I cannot think that what is added, is to be admitted; that all such Explications, ought to be looked on only as Humane Opinions, not as of Authority to determine Mens Faith, but as Assistances to convince their Reason and Judgment.

§. 6. It is also pleaded, that none ought to be censured for *Heterodoxy* in Belief, provided they observe the Rules of Life, which are exhibited in the preceptive Part of Christianity. I have, in some Measure, anticipated what may be replied to this Apology, which is made for Men, who believe not the Fundamental Principles of the Faith, (C. 3. §. 10.)

This notwithstanding, I have these Things to offer. 1. This sort of Talk gives Protection to the *Deists*, who deny revealed Religion, and burlesque the Doctrine of the Holy Scripture; who yet pretend to practise the same Things which are required in the Bible; and I question not, but that professed *Atheists* may live *soberly*, be neither Drunkards, nor Whoremongers; tho' some of that Stamp have been noted for their living like Brute-Beasts. And the Truth is, it is not easy to say, what should restrain an *Atheist* from the greatest Villany, except the Fear of falling into the Hands of Civil Justice.

This Principle that I am impleading, sweeps in *Mahometans* and *Pagans*, and is the most comprehensive Thing imaginable. But whilst they, who hold it, endeavour to make all Men Heirs of Blessedness, they do in Effect, exclude themselves from the Society of Christians, whose Principles teach them to believe other Things.

2. If it be a Matter of no Moment, what Principles a Man embraces, I would ask, whether there be any such Thing as a damnable Error? The Scripture assures us, there is, 2 *Pet.* ii. 1. and Divine Revelation, shews what Danger there is in embracing Opinions destructive of the Faith, which render
Men

Men the Subjects of *Satan*; and exclude them from being the *Servants of God*.

3. It is in vain to say you do the same Things *materially*, which *Christ* requires, if you have not a Principle of Obedience, *Faith in Christ*, and *Love to God*.

Faith in him you have not, if you believe him not to be God. This being the Property of *true Faith*, to own the *Godhead of Christ*, *John xx. 28, 29*. Love to God you have not, if you love not *Jesus Christ*, as God: For he is God and Man, *1 Cor. xvi. 24*. if any Man love not the Lord *Jesus Christ*, let him be *Anathema Maranatha*.

You cannot call God your Father, if you love not *Jesus Christ*, *John viii. 42*. *Jesus* said unto them, if God were your Father, ye would love me, for I proceeded forth and came from God, neither came I of my self, but he sent me. *1 John iv. 13, 14, 15*. Hereby know we, that we dwell in him, and he in us, because he hath given to us his Spirit; and we have seen, and do testify, that the Father sent the Son, to be the Saviour of the World: whosoever shall confess that *Jesus* is the Son of God, God dwelleth in him, and he in God.

A Man can have no Evidence of his Acceptance with God, in the Obedience he performs, who doth not believe *Christ* to be the Son of God.

4. We must reject the Scriptures, if we do not hold that a Man hath no true Religion, without the *Knowledge of Christ*. That which I now aim at, is to shew that *Morality* alone will not secure immortal Glory to a Man, unless we disbelieve the Oracles of God. The Apostle does make this to be the Foundation of Christian Religion. *1 Cor. ii. 2*. For I determined not to know any Thing amongst you, save *Jesus Christ*, and him crucified. *Gal. vi. 14*. God forbid that I should glory, save in the Cross of our Lord *Jesus Christ*.

Phil. iii. 8. Yea doubtless, and I count all Things but Loss, for the Excellency of *Christ Jesus* my Lord, &c.

Can we suppose that such Things should have been declared by the Apostles, if mere *Morality* would bring a Man to Heaven? Does not this Principle render the Gospel unnecessary? Whatever you may think of it, the Gospel must be known, or a Man cannot be saved, *Rom. i. 16*. The Gospel is the Power of God to Salvation, to every One that believes.

And Ignorance of it is followed with Perdition, *2 Cor. iv. 3*. If our Gospel be hid, it is hid to them who are lost, and this notwithstanding their *Morality*.

§. 7. It is moreover pleaded, that the Scriptures are against the Doctrine of the Trinity, 1 Cor. viii. 4, 5, 6. *As concerning therefore the eating of those Things that are offered in Sacrifice to Idols, we know that an Idol is nothing in the World, and that there is none other God but One; for tho' there be that are called Gods, whether in Heaven, or in Earth, as there be Gods many, and Lords many: But to us there is but one God the Father, of whom are all Things, and one Lord Jesus Christ, by whom are all Things, and we by him.*

Crellius (*de uno Deo Pat. C. 2.*) insists warmly on this, as an Objection against the Trinity, *Quid clarius dici potuit, ad ostendendum Deum illum unicum, neminem esse alium præter patrem Domini nostri Jesu Christi, &c.*

In Modern English, ' these Words are so express, and full a Declaration of God the Father's being, in Way of Eminence, the one God, that there are no possible Words, by which it could have been asserted more explicitly.

1. To this, it is answered. The Apostle affirms, there is but *One God*. Who doubts it? This *One* is joined with the Word *God*, in Opposition to the idol, false, and titular Gods. The Apostle does evidently exclude all other Gods; but doth not deny the Plurality of Persons in the God-head. In this Place, the Apostle discourses of God, in Opposition to other Gods; but not in Contradiction to the *Son's being God*. For it is added, *And One Lord Jesus Christ, by whom are all Things*. Since *he*, by whom are all Things, is true God, *Rom. ii. 36.*

But Jesus Christ is he, by whom are all Things, therefore *Jesus Christ* is true God.

2. This Passage does no more exclude Christ from being God, than it excludes the Father from being Lord, by whom are all Things.

These Things, then, are affirmed of *One God*, or *One Lord*, in Opposition to strange Gods, or foreign Lords. But Christ being called Lord, shews his God-head, because the Word answers to *Jehovah*, which belongs to none but the supreme and eternal God.

§. 8. I might here also mention *John xvii. 3.* *And this is Life Eternal, that they may know Thee, the only true God, and Jesus Christ, whom thou hast sent.*

I have, in some Measure, anticipated what might have been here offered, to explain this Text, (*C. 2. §. 1.*) which may be a satisfactory Reply to what Crellius has made his Prime Argument to defend his Assertion, that in the God-head there is but *One Person*; yet I cannot think it amiss, to take Notice of what Dr. Wallis writes on this Text. The

The great Objection against the Doctrine of the Trinity, is this: If the Father be the *only true God*, then the Son and Holy Ghost is not God, but the Father only.

To which I shall give Three Things in Way of Answer.

1. This Argument is a plain Fallacy, which they put upon us. For it is not said, *Thee only* to be the *true God*, as if not the Son also, and Holy Ghost were the *true God*, but the Father (only). But *know thee*, (not thee only, or only thee) to be the *only true God*. The Greek Words require this Translation, *ὅτι μόνον αὐθινοὺς Θεόν, ὃν ἀπίστευας Ἰησοῦν χριστόν,* 'tis not *ὅτι μόνον τὸν*, but *ὅτι τὸ μόνον αὐθινοὺς Θεόν*. Where the Article *τὸ* coming after *ὅτι*, and before *μόνον*, does determine the restrictive *μόνον*, not to be applied to the Subject *ὅτι*, but to the Predicate *αὐθινοὺς Θεόν*; just as in our *English*, the Article *The*, coming between *Thee*, and *only*, doth confine the Word *Only*, not to *Thee* (that went before), but to *true God*, which follows; to know *Thee*, (not only thee) the *only true God*; that is, to know thee to be *that God*, besides which there is *no other true God*: which we readily acknowledge and profess.

And then the Socinian Argument will appear just in this Form, *The God of Abraham is the only true God*; therefore, not the God of *Isaac*, nor the God of *Jacob*. But it is apparent, that the God of *Isaac* is the same with the God of *Abraham*, and therefore the *true God*, as he is, and the God of *Jacob* likewise.

2. I say further, if it had been said, as it is not, *Thee only*; yet this would not exclude any, who is the same with him, therefore not the Son, nor the Holy Ghost, since they are one and the same God with him. *I and the Father are One*, John x. 39. *These Three are One*, 1 John v. 7. to which Purpose consider what we have, *Jer. xvi. 14, 15. and Ch. xxiii. 7, 8. Behold the Days come, saith the Lord, that it shall no more be said, the Lord liveth, that brought up the Children of Israel out of the Land of Egypt; but the Lord liveth, that brought up the Children of Israel from the Land of the North, or out of the North Country.*

Now, we are told by God himself, *Exod xx. 2, 3. I am the Lord thy God, which brought thee out of the Land of Egypt; thou shalt have no other God before me. Shall we argue thus? The God, who brought Israel out of Egypt, is the only true God, and we must have no other God but him, therefore not him who brought Israel out of the North Countries. Yes, say I, him also, for the God who brought them out of the North Country, is the same God with him who brought them out of*

the Land of Egypt : there is not another God, tho' designed by another Character, and therefore in having him, we have not another God.

So here, to know *thee only*, (if it had been so said, as it is not) it had implied no more, but thus, *not any who is not the same God with thee*. To know *thee only* (and not any other, who is not the same God with thee) to be the only true God, which, therefore, would not exclude the Son, nor Holy Ghost, who are the same God with the Father.

3. If it had been said, as it is not, *thee only*, as the Socinians would have it to be understood, I would then say, this were an essential *Prædication*, rather than a *Personal*.

That is, the *Prædicate*, true God, is affirmed of him, in regard of his *Essence*, rather than of his *Personality*, as belonging to the *Essence* which is common to the *Three Persons*, not as peculiar to the Person of the *Father*; like as if it were said, *David*, the King of *Israel*, or *David* the Father of *Solomon*, is indued with Reason.

This being endued with Reason, does not belong to him, as King of *Israel*, nor as Father of *Solomon*; but as he is a Man, tho' determined by these Relations; and is equivalent to this, the Man, who is the Father of *Solomon*, the King of *Israel*, is indued with Reason. So if it be said, that *David*, King of *Israel*, and he only, was Father of *Solomon*, it is not intended that he was so, as King of *Israel*, much less in that Capacity only; but rather, the Man who begat him, though designed by that Character. So here, God the Creator is the only true God, and God the Redeemer likewise. Thus saith the Lord thy Redeemer, the Holy One of *Israel*, the Lord of Hosts, I am the First, and I am the Last, and besides me there is no God, *Isai*. xli. 14. *Isai*. xlv. 6. which are applied to Christ, *Rev*. i. 8, 17. *Rev*. xxii. 13, 16.

Shall we therefore argue, that God the Redeemer is the only true God, and besides him, there is no God, therefore not God the Creator? We must not so argue, for it is not as Redeemer, or as Creator, that he is the only true God, but as God; for he was the only true God from Eternity; but it was in Time, that he made the World, and was the Redeemer of Mankind. When Christ saith, to know the Father, the only true God, it cannot, according to the Principles of the Adversaries, be said of him, as Father of our Lord Jesus Christ, but as God.

For if Christ be only a Titular God, or a Creature God, there was a Time or Moment, when he was not; and therefore when God was not his Father: but he was the only true God

God from all Eternity, and therefore must be here so called, not as Father of our Lord Jesus Christ, but as God. Not according to his *Personality*, but according to his *Essence*, which is common to Three Persons, who are the same God, tho' under different Denominations.

And this may obviate another Objection, viz. that it is unsuitable to the Glory of God to be sent, as it is said concerning the Son, and the Holy Ghost. It is granted, that the true God cannot be sent in an *Authoritative Manner*, because he hath None that is superior to him. But yet he, who is the true God, may, by Compact, be sent, which only denotes a Diversity as to Office, but not of Nature. Moreover, as Zanchy observes, (P. 2. L. 3. C. 10.) upon these Words, John xvii. 3. To know thee, &c. The Passage is so far, from excluding the Son from the God-head and Essence of the Father, that they rather confirm the Belief of his being of the same Essence and God-head with the Father.

Here, therefore, the otherwise-minded are guilty of Fallacy, as to Division and Composition. They divide the Particle *quoniam* from the Predicate, and compound it with the Subject: Whereas the contrary ought to be done. He proceeds in a like Course of managing the Argument with what has been offered.

§. 9. It may possibly be imputed to my defective Opinion, that I have *Humane Understanding*, if I should, yet I am not ashamed to, own, that the *Mind of Man* owes such a Veneration to the eternal God, who is represented as dwelling in Light that is inaccessible, as to believe the Revelation, which the only wise God has made of himself, tho' he cannot comprehend it. I might, it is true, consider, what some thinking Men have offered from the *Light of Nature*, to establish the Doctrine under Debate; but I waive it. Sufficient it is, that the *Divine Oracles* have asserted a *Trinity in Unity*, and the Holy Scripture ought not to be treated in so rude a Manner, as they deal by it, who charge it with delivering *Inconsistencies*.

We have the Doctrine asserted, 1 John v. 7. For there are Three that bear Record in Heaven, the Father, the Word and the Holy Ghost, and these Three are One.

It is surprising to consider, what Arts are used to shuffle away the Argument for the *Trinity in Unity*, which this Text offers.

1. Say the Enemies of the God-head of Christ, and of the Trinity, this Text is not in the most ancient Greek Copies, nor in the Latin, nor in the Syriac Version, nor in Luther's High-Dutch Version, nor in Tyndal's, where it is (so expressed, as to be) a Supplementary Sentence.

2. They

2. They say, that *Father, Son and Holy Spirit, are One*, not in *Unity of Essence*, but in *Unity of Consent, Witness, and Monarchy*. But if this Text did not overthrow the *Arian* and *Photinian Doctrine*, Why are Men of those Denominations so *Veheement* against its being *Genuine*?

I think its capable of *Demonstration*, that this Text was not foisted in, to serve a Turn against the *Arians*; but that it was from the *Beginning*, when the *Epistle* was first written.

This is no loose Conjecture, but built on stable Proof. Of this, I need bring no other Voucher but *Cyprian*, who lived long before *Arius* was born: he doth, in his Book *de Unitate Ecclesie*, expressly quote this Passage, (P. 109. Ed. Oxon.) *Dicit Dominus, Ego & Pater meus unum sumus*, which is in *John* x. 30. He immediately adds; *& iterum de Patre, & Filio, & Spiritu Sancto, Scriptum est, & Hi tres unum sunt*. Upon which Place of *Cyprian*, the Learned Bishop *FELL*, (whose Memory the Men of Letters ought to treat with great Esteem) gives an Answer to *Socinus*, who makes the *Verse* *spurious*, pretending it was thrust in by Men who hold the Doctrine of the *Trinity*, who were resolved, *Right or Wrong*, to defend and propagate their Principles; and that *Jerome*, who is censured by *Erasmus*, as having not prudently forced many Things to his Side, had perhaps a Copy, in which that Passage was found inserted, in such a Manner as that the Fraud could not be perceived, did, contrary to the Credit of all other Copies, defend the Place as *Genuine*, complaining, that the *Verse* was struck out, by the Deceitfulness of *Hereticks*: to which the Bishop replies, it is sufficient to remove this Calumny from *Jerome*, as if he had play'd false, that *Cyprian* cited the Place, not only before *Jerome's* Time, but before *Arius* his Time, or that wherein he had started the Debate, about the Deity of the Son. *Cyprian*, not only in this Book, but in his *Epistle* to *Zubaianus*, cites this Passage.

Besides, it is found in *Latin* Copies, at *Norimberg*, 1475. at *Venice*, 1498. at *Basil*, 1506. at *Lyons* 1520. at *Paris*, 1563. but it unaccountably disappeared in some later Editions.

Besides, in *Greek* Copies of ancient Date, this Verse is to be found. And in the most ancient *Greek* Copy in *England*, which *Beza* cites (*in Loc.*) and in the several Copies used in the *Complutensian* Edition. And *Robert Stephens* attests, that it is in Nine of his Copies, tho' wanting in Seven.

It is in the Copies used by *Arias Montanus*.

Robert Stephens has it in an Edition of his printing at Paris, 1549. in 12mo, before he had made the Distinction of Verses. Concerning this Edition, be pleased to see his own Words in the Preface to the Reader, ' Quo quidem in opere Excudendo, quâ in ceteris uti solemus, diligentiam, majorem etiam, ut par erat, religionem præstitimus. Si quidem codices nacti aliquot, ipsâ vetustatis Specie penè adorandos, quorum copiam nobis Bibliotheca Regia facile suppeditavit, ex iis ita nunc nostrum recensuimus, ut nullam omnino literam secus esse pateremur, quàm plures, iique meliores, tanquam Testes, comprobarent. Adjuti pateremur sumus cum aliis, tam verò Complutensi editione, quàm ad vetustissimos Bibliothecæ Leonis X. Pont. codices excudi jusserat Hispaniarum Cardinalis Franciscus Simenius, quos cum nostris, miro consensu, sæpissimè convenire, ex ipsa collatione deprehendimus. What he saith, is too weighty to be despised: Nor will it be so, by unprejudiced Admirers of Greek Writings, which that Learned Græcist STEPHANS did publish.

As to Luther's Edition, one of his Friends, (Brockmand de Deo & Trin. Q. 7.) does clear him, by saying, that it was by the Iniquity of the Times, that Luther had a Copy, wherein the Verse was wanting. Besides, the Lutherans, upon the Authority of the most ancient Fathers, and of the most unexceptionable Manuscripts, acknowledge the Verse to be genuine.

As to Tyndal's Translation, I have this to offer; that it is granted; but then it ought to be considered, that this Verse was constantly, and solemnly read as a Part of Scripture, both in the Greek and Latin Churches, and it was in Wicklef's Bible. But Erasmus, who first began to raise a Scruple about it, had so much Authority here, (i. e. in England) that in the Time Henry VIII. and Edward VI. it was retained in a different Character, in Tyndal's Bible, printed in 1540, Erasmus restored it in his Translation, as well as in the Greek Testament, out of which it was drop'd, in Two of his Editions, [Bishop Stillingfleet of Trinity, p. 165, &c.]

I cannot but think, that had Dr. Mills read, and duly considered, what I have cited out of the Preface to Stephens's New Testament, he could not have thought he had been deceived in the Matter of Stephens's Manuscripts; for, in the Passage quoted, he declares he had not suffered so much as a Letter to be otherwise than the greater Number, and better Books did appear as Witnesses of; and that he was helped by the Complutensian Edition, printed according to many most old Copies, (vetustissimos codices) which wonderfully agreed with Stephens's Copies: Wherefore to say, ' that it doth nor, with any

' Cer-

‘ Certainty, appear to have ever been found so much as in any one Manuscript Copy of the Original Greek, that is, or ever was in the World; but that it seems rather to have been added in the Greek, even after the Invention of Printing,’ is such a rash and an unaccountable Sally, against the Doctrine of the Trinity, as no Man could have been guilty of, who was not driven to the last Extremity, and had not any other Way to avoid being confuted, but this of denying the Purity, and Integrity, of God’s Oracles.

§. 10. To this Objection, I shall offer what Dr. Wallis answers. Be it so, (that these Words have been wanting in some Translations, or some ancient Copies) and so are some whole Epistles, and so are some considerable Parts of other Chapters; but we are not to cast them away, as not Genuine.

The Second and Third Epistles of St. John, and that of Jude, are said to have been wanting in the Syriack, and Arabick Translations. But we must not, thence, conclude them not to be genuine, and put them out of our Bibles, because they have chanced to be omitted in some Books. It is so far from being strange, that such Omissions should sometimes happen, that it is very strange (if there were not a great Providence of God to preserve the Scriptures pure and intire) that there should be no more such Mistakes, than what are found. For before the Convenience of Printing was found out, when Copies were to be singly transcribed one from another, and even those but in few Hands, it was very possible (and hardly avoidable) for a diligent Transcriber, sometimes to skip a Line, especially (which is the Case here) when some of the same Words do again recur after a Line or Two. Men are very subject, both in Writing and Printing, (as those well know, who are versed in either) to leap from one Word to the same recurring soon after. Nor is such Omission (where it happens) readily discerned, is, as here, the Sense be not manifestly disturbed by it.

Now when such Variety of Copies happens (that Words be found in some, that are wanting in others) this must either happen by a casual Mistake, (without any Design of Fraud) or by willful Falsification to serve a particular Turn, which I take to be the Case of the *Papists Indices Expurgatorii*. As to the Words in question, if the Difference of Copies happened at first by casual Mistake (as the Doctor thinks), it is very easy for a Transcriber (unawares) to leave out a Line, which was in his Copy (especially where such Omission does not manifestly disturb the Sense), but not to put in a Line which was

was not there. And in such a Case, the fuller Copy is most likely to be *true*, and the omission to be a *Fault*. Which happening (as it seems it did) some Hundreds of Years in some one Copy, it might easily pass (unobserved) into many others transcribed thence, and so to others derived from those Transcripts.

But an Insertion (of what was not in their Copy) must needs be wilful, and not casual. On the other side; if this Variety of Copies were at first from a wilful Falsification, it is more likely to be a *wilful Omission* of the *Arians*, in some of their Copies, (which might be done silently and unobserved) than by a wilful *Insertion* of the *Orthodox*.

For the Insertion of such a Clause, if wholly new, and which had never before been heard of, would have been presently detected by the *Arians*, as soon as ever it should have been urged against them.

Nor was any Advantage to be made of it by the *Orthodox*, since the Divinity of Christ, (which was then the Point in Question) might be as strongly proved from that in *St. John's Gospel*, *I and the Father are One*; as from *This* in this Epistle, *These Three are One*. And therefore it is not likely the *Orthodox* should wilfully make any such Falsifications, from whence they could promise themselves no Advantage.

Nor do I find it ever charged upon them by the Ancient *Arians* in those Days; tho' *Athanasius* and others urge it against them. And in very ancient Copies, in which it had been left out, it is found supplied in the Margin, as having been faultily omitted.

And it is the more likely to be Genuine, because in this Clause (the Father, the Word, and Holy Ghost) the second Person is called *Simpliciter* ὁ λόγος, *the Word*, which is *St. John's* Language, both here and in the Gospel, *John i*, and is, (I think) peculiar to him, and not so used by any other of the *Holy Writers* of the New Testament. I do not deny, but that this second Person may be called *the Word of God*, Heb. ii. 3, and 2 Pet. xli. iii. 5, 7. as he is by the same *St. John*, Rev. xix. 13. but to call him *the Word* absolutely, without other Addition, I think is peculiar to *St. John*. And therefore much more likely in this place to have proceeded from the same Pen, and not to have been inserted by an *Interpolator*, some Hundreds of Years after. And that Clause, *These Three are One*, in the Epistle, agreeing so well with *I and the Father are One*, in the Gospel, is a further Confirmation of their being both from the same Pen. Add to this, that the *Antithesis*, which we find in the *Seventh* and *Eighth* Verses is so very natural, that it is a

great Presumption of it's being Genuine. *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One; and there are Three that bear Witness on Earth, the Spirit, the Water, and the Blood, and these Three agree in One.*

Which, as it stands, is very natural, but the latter Clause would seem lame without the former: And the Words, *in Earth*, wholly redundant, if not, by *Antithesis*, to answer the Words, *in Heaven*, in the former Verse. The Doctor having insisted on the Citation out of *Cyprian*, (which having before been produced, it is needless to repeat it) he then proceeds,

Before him (*i. e.* *Cyprian*) it is cited by *Tertullian*, in his Book *Adver. Prax. c. 25.* ' *Connexus Patris in Filio, & Filii in Paraclete, Tres efficit Coherentes, alterum ex altero, qui tres unum sunt (non unus), quomodo dictum est Ego & Pater meus unum sumus, ad substantiæ unitatem, non ad numeri singularitatem.*

Where he doth not only cite the Place, but parallel and compare *these Three are One*, in this place, (*1 John v. 7.*) with *I and the Father are one (John x. 30.)* in the other, as being of a like import. That is, the Connection of the Father with the Son, and of the Son with the Paraclete, or Holy Ghost, makes these coherent, the one with the other: Which Three are One (*unum*, not *unus*, one Thing, not one Person) like as it is said, *I and the Father are One* (One Thing) as to the Unity of Substance, tho' not as to *Singularity* of Number; they are One Being, One Substance, though otherwise they may be *Three*.

It is therefore no *new Interpolation*; but was anciently so read by *Tertullian*, as well as *Cyprian*, (the Two most ancient of the Latin Fathers) long before the *Arian* Controversy was on Foot, and hath been urged by others afterwards against the *Arians*.

Nor is there any Prejudice (that I know of) against its being so read, as we now read it, save that some of the Fathers (it is said) have omitted to urge it against the *Arians*, when there has been occasion of so doing. But this (besides, that it is only a Negative Argument, and I know not how well grounded) might very well happen, if it chanced to be wanting in that particular Copy which *such Fathers* used.

For we are not to suppose they had then such Plenty of Bibles, as are now in our Hands; but some one Manuscript Copy was to serve many.

And because, *that*, in *St. John's Gospel*, *I and the Father are One*, did fit their Purpose, as well, or rather better than *this*

in his Epistle, *These Three are One*. For the Controversy then on Foot was not so much that of the *Trinity*, as that of the *Divinity of Christ*.

I must confess, what the *Doctor* offers is so full, and convictive, that I think it unnecessary to add any thing further in Proof of the *Genuineness* of this Verse, which is brought for the Confirmation of the Doctrine of the *Trinity*.

I have been the larger in my Quotations out of his Letters and Sermons concerning the *Trinity*, presuming they are not in many Hands, nor easy to be procured by some, whose Satisfaction, in this Point, ought to be endeavoured,



C H A P. VI.

§ 1. *The Disagreement among the Antitrinitarians. Jews deny Trinity. R. J. Albo Kimchi answered.* § 2. *Sabellius, P. Samosatenus, Photinus, Arius, Apollinaris.* § 3. *Servetus his Blasphemy. V. Gentilis.* § 4. *Val. Gentilis his Opinion about the Father's being the Only Self-existing and Supreme God. The Old Doctrine to be retained.*

§ 1. **I**F, notwithstanding the Arguments that have been brought, to confirm the Doctrine of the *Trinity*, and the Necessity of believing it, in order to Salvation, it be pertinaciously insisted on, that we must, right or wrong, cast off the Faith; and that altho' a clear Answer has been given to the Objections against it, yet we must forsake it; I demand, what other Doctrine shall we receive, instead thereof? For the Adversaries of the *Son of God* are not agreed about the Matter. Now to leave so important an Article, and have, we know not what substituted in its place, is a little too rash.

Which of all the Parties, who deny the Doctrine of the *Trinity*, must we go over unto? It has fallen out unto the Adversaries of this Doctrine, that having made Shipwreck of the Faith, they lodge themselves in an unknown Region, and wander they know not whither.

Let us then view some of the Enemies of this *fundamental Principle*, and see what they have to offer.

1. They, whom I place on the Forlorn, are, the *Jewish Doctors*, who argue warmly against this Principle of Christianity.

I bring these Men on the Stage, first; because they are the most determinate Adversaries of this Article of our holy Faith. They are the Authors, from whom, at first or second Hand, our modern *Deists* have borrowed their Weapons. A late Writer (the Author of the *Rights*, &c.) has from them some of his most shining Objections against the Divine Right of the Ministry; setting aside what he has borrowed from the *Rabbins*, and his Fraternity of Poland, that Piece will appear as trifling a *Rhapsody*, as any that has amused the present Age.

The *Jews* argue thus. 'It implies a Contradiction to say, that in the Godhead there are Three separate Things, of which each do consist, and are actually distinct, or Persons, (as they (*i. e.* the Christians speak) which are one. This Opinion, say they, does contradict common Principles of Reason.' Thus talks *R. Jos. Albo* (*contra Christ.* p. 12.) But this is a meer Calumny, for the Christians do assert the *Unity* of the Godhead, in as full a Manner, as ever their Adversaries did or can.

There is but *one God*; but in the Divine *Essence*, we believe, on Scripture-Evidence, there are *three Persons*, or Substances, to whom the *Divine Essence* is common.

There is no Contradiction in our Principle, since Things contradicting deny each other, according to the same, and to the same. But *Essence* and *Substance* are not understood, as spoken in the same Sense. The former is understood of the Substance or Godhead of God; the latter is to be understood of the *Mode of Being*. As to the *Incomprehensibleness* of this Article, I have discoursed (Chap. v. §. 1.) and have shewn, it is unreasonable to deny a Doctrine which we cannot comprehend.

The Article is not invented by either modern or ancient Christians: But it is revealed by the God of Truth, in the Scriptures of the Old and New Testament.

They, who are ashamed to own their Belief of what God hath thus revealed, discover their Infidelity, but not the Vigor of Reason.

R. David Kimchi (in *Psal.* 2.) 'affirms, the Deity is not divided: For it is not a Body to be divided, but one in all the Modes and Ways of Unity. It is not multiplied nor diminished, nor liable to Partition.

I know of no Christian, that holds the Godhead to be a Body, or to be divided, but that the *Divine Essence* is most simple and unmixed. Nor is there, in our Account, more than one only *living and true God*; tho' we acknowledge, that in the Godhead there are *Father, Son and Holy Spirit*. The other Exceptions, which they make against this Doctrine, have either been named and answered, or obviated in the preceding Chapters. By what has been offered, it may appear, that no Reason can be assigned why we should renounce our Faith, to oblige the *circumcised Nation*.

§. 2. Let us, in the next Place, consider, what some, who have pass'd under the Name of Christians, have advanced, in Opposition to our Belief of the Godhead of the *Father*, and of the *Son*, and of the *Holy Spirit*; or the Distinction of Persons, in the Godhead.

I shall not here give a black List of the Names of all the primitive or modern Hereticks, or Misbelievers; but, briefly, shall exhibit the Principles, which have been started by some of them, who have oppos'd the Doctrine which hath been defended. The first that I shall name, is *Sabellius*, from whom they were called *Sabellians*, whose Opinion was, that the Father, Son, and Holy Spirit were the same, so as that three Appellations agreed to the same *Hypostasis*. [*Epiph. p. 513.*] *Eusebius* speaks of this Sect (Lib 7. c. 6.) representing them, as holding Tenets against the Almighty God, the Father of our Lord *Jesus Christ*, and against his only begotten Son, and against the Holy Ghost.

As *Sabellius* held but one Person in the Godhead, so *Paulus Samosatenus* revived the Heresy of *Artemon*, who held, that Christ was a mere Man (*Euseb. l. 5. c. 28.*) *Malchion* disputed with this Bishop, of which *Eusebius* gives an Account (l. 7. c. 29.) with a *synodical Epistle* written on that Occasion (c. 30.) *Paulus Samosatenus* is therein branded with Covetousness, heaping up Wealth in an undue Manner; and with Ambition, as walking with a numerous and pompous Retinue, which was a Scandal to the Infidels. He abolished the *Psalms*, that were sung in the Church, in Honour to *Jesus Christ*, but appointed Women to sing in Honour to himself, which struck the Audience with Horror.

He was at length deposed, and *Domnus* placed in his See: But refusing to go out of the Bishop's House, the Faithful appealed to the Emperor *Aurelian*, who gave Sentence against him. Thus with Infamy he was by the *Secular Power* turned out.

The

The first Instance, that I remember, in which the *Pontificate* owned a Dependence on the *Secular Power*.

With his Opinions *Photinus* was infected, holding, as *Epiphanius* notes, (*Her.* 71. p. 329.) that Christ did not exist from the Beginning, but had his Beginning from the *Virgin Mary*. This *Photinus* was of a voluble Tongue. He was condemned by a Synod, and banished, [*Soc.* l. 2. c. 29.] He wrote against all other Heresies, but his own, in *Greek* and *Latin*, (*Sozo.* l. 4. c. 6.) This Opinion dy'd of its own Accord in a little Time. But the Church had greater Disturbance from *Arius*, a Priest of *Alexandria*; who argued, that if the Father begat the Son, the Son had a Beginning of Existence; by which it is concluded, there was a Time, when the Son was not; and by Consequence, that he had his *Hypostasis* (ἡ ὑπόστασις) out of nothing. *Soc.* l. 1. c. 5.

The *Arians* were too crafty to fall in with *Samosatenus* his Scheme, there being such plain Proof of *Christ's* Existence, before his Incarnation, that none but Men stupified, or resolved to use the utmost Violence in their Interpretation of Scripture, could deny it. And the Truth is, a Man had as good deny the whole Scripture, as to deny this Truth.

I shall not now give a large History of this Priest, his Followers, and Patrons; and the Disturbances and Persecutions, raised by them against the *Christians*.

Such an History would be both useful and entertaining. That, and the Vindication of *Athanasius*, against the villanous Calumnies of his Persecutors, as well as against the ungenerous Insults upon his Memory, by some of odd Intellectuals, may elsewhere be attempted.

There being these three Sorts of Adversaries to the *Trinity*; which of them shall we resort unto? Shall we embrace *Sabellianism*? That will not please; for *Photinus* puts in, as well as *Paulus Samosatenus*.

Shall we subscribe to *Photinus* his Creed? This will not gratify the *Arian* Party; For they allow'd Christ to be more than a mere Man, that began to exist in the *Virgin Mary*. When Men have once cast off the Belief of the *Scripture-Doctrine*, relating to the *Godhead* and *Manhood* of *Christ*, they cannot tell where to settle, or what to believe about him.

Some denied the *Humanity* of *Christ*; others held, that all he suffer'd was not in Reality, but only in Appearance. *Basilides* held, that Christ was (*sine substantiâ carnis fuisse*) without the Substance of *Flesh*; that he suffered not by the *Jews*, but that *Simon* the *Cyrenian* was crucified in his stead. (*Tertull. de præsc. adv. Her.* c. 46.)

Thus

Thus you see Christ has lost his Humane Body; what have they, who have deny'd the Mystery of God, manifest in the *Flesh*, done with the Humane Soul of our Lord? *Apollinaris* has conveyed that away.

There were Two *Apollinaries*, the Father a Priest; the Son a Reader in the Church: Both of them Men of great Erudition. Upon a Disgust offered to him, *Apollinaris*, the Son, formed a Heresy, and so became the Head of a Party, who, among other Things, said that a Man, without a Soul, (*ἀνὴρ ψυχῆς*) was assumed by God the Word.

Afterwards, they said, he took a Soul, which had not a Mind, (*νῦν*) but that λόγος was instead of a Mind, (Soc. L. 2. C. 46.).

Thus among these Men, who have rejected the Incarnation of the Son of God, some deny his Godhead, others his Humane Body, and some his Humane Soul. What are we to expect next, but that some having robbed Christ of his Deity, others of his Humane Nature, an equally bold Set of Men should arise, who shall deny there ever was such an One as *Jesus of Nazareth*, and reject the Whole Evangelical Doctrine; and in short, deny his Birth, Miracles, Death, Burial, Resurrection, and Coming to Judge the World at last?

§. 3. If the old Opinionists do not please, shall we come to Men of later Centuries? *Michael Servetus*, a Spaniard, had some particular Opinions about the Trinity; he was burnt at Geneva. It is none of my Business to defend the Execution. I own, I am not for any Persecution, much less, *ad sanguinem*.

The *Tigurine* Ministers, in a Letter to the Magistrates of Geneva, represent the Sentiments of this *Servetus*, in the following Words, (having observed that the *Nicene* Creed, and Apostolical Doctrine, were agreeable to each other; they go on) ' *Quod ergo Servetus, Hispanus, Trinitatem aternam Dei, Triceps Monstrum & Cerberum tripartitum, denique imaginarios Deos, illusiones, ac Tres Spiritus Demoniorum appellitat, Aeternam Dei Majestatem nefandè & horribiliter blasphemat*, and other like Stuff, which I shall not now translate. Or, if his Tenets have too much of gross Blasphemy to be admitted, shall we fall in with *Valentinus Gentilis*, who affirmed, that the Father only was the true God; that the Person of the Father was a Sophistical One? He took care to digest his Principles into Forty Aphorisms or Propositions.

His Twenty Fourth Proposition is,

' The

‘ The Father only is Unbegotten, the Author of the Universe, of immense Substance; but the Son is a Spirit, who is ineffably Begotten; the Performer of his Father’s Will, and, according to the Measure of Generation, he is Begot Circumscribable; nevertheless, Both are of the same infinite Vertue and Perfection.

Proposition Twenty Fifth.

‘ He, who denies that the λόγος, by whom all Things were made, was hypostatically shut up in the Womb of the Virgin, and by the Mystery of Incarnation made a true Man, that Man makes the faithful Witnesses of the Lord to be Liars, whom the Holy Scriptures manifestly witness, to have seen with their Eyes, and handled with their Hands.

Proposition the Thirtieth.

‘ Whatever is substantially from Another, is not the same Living One, in the Individual, out of which he is, but such like as he is: whence the λόγος of God, is not that αὐτοθεός, of which he is the λόγος; nor is the Holy Spirit of God that immense and eternal Spirit, of which he is the Spirit; altho’, Both are Hypostatically contained in him, and are one and the same Divinity, Fullness and Perfection.

Proposition Thirty Seventh.

‘ Unless the Father were the Essentiator of the Son and Holy Spirit, i. e. naturally the Communicator of his Attributes by eternal Generation and Procession, neither would Three be One, nor any of the rest of Persons be full and perfect God.

The Principles of *Gentilis* are not wholly unknown to the Writers in our Age. Agreeable to them, we are told, that the Son is not self-existent; but derives his Being, or Essence, and all his Attributes, from the Father, as from the Supreme Cause. Again, in what particular *Metaphysical Manner*, the Son derives his Being, or Essence, from the Father, the Scripture has no where distinctly declared; therefore Men ought not to presume to be able to define.

Again; ‘ The Holy Spirit, the Third Person, is not self-existent; but derives his Being, or Essence, from the Father, by the Son, as from the Supreme Cause.

Gentilis is of Opinion, that his Scheme, which exalts the Supremacy and Self-existence of the Father, overthrows the *Turks, Jews, Hereticks, Sophisters*, and drives all Errors out of the Church; which, if he had lived in our Age, and Land, he could not have expressed in more clear Language, than what follows,

‘ The

* The Supremacy of God the Father over all, and our Redⁿ conciliation and Subjection to him, as the Supream Govern^r ; the Redemption purchased by the Son, and the Sancti^fication wrought in us by the Holy Spirit, are the three great Articles of our Creed ; and in maintaining these rightly, so as seriously to affect Mens Understandings, and influence their Lives accordingly, is the Honour of God, and the Interest of true Religion concerned. *Tritheism, Sabellianism, Arianism, and Socinianism*, have, to the great Disparagement of Christianity, puzzled the plain and practical Doctrine of Scripture with endless speculative Disputes, and it has been no small Injury to Religion, in the midst of those Disputes, that, on the one Hand, Men by guarding unwarily against *Tritheism*, have often in the other Extream run into *Socinianism*, to the Diminution of the Honour of the Son of God, and to the taking away the very Being of the *Holy Spirit*. So on the contrary, the incautious Writers, in their Zeal against *Socinianism* and *Arianism*, have no less frequently laid themselves open to *Sabellianism* and *Tritheism*, by neglecting to maintain the Honour and Supremacy of the Father.

But must we embrace the Faith of *Valentinus Gentilis*, that Disputes may not further arise in the Church ? I should think not. The contrary, to what he asserts, having been sufficiently established, by Men who believe the Doctrine of the *Christian Church* ; and the *Nostrums* of *Gentilis* have been refuted in the preceding Part of this Discourse.

§ 4. Before we part with this fundamental Article of Faith, we ought to fix on some other Principle.

If we are resolved to renounce the Father, Son, and Holy Spirit, shall we turn *Jews*, and execrate the venerable Name of *Christ*, and abjure our Baptism ? But this is too gross to be admitted. Which then of the *Schemes* shall we embrace ? *Gentilis* tells us, that his is the most Effectual to stop the Mouths of the Adversary. To this I say, that making *Christ* or the *Word* an inferior, Subordinate, and not Self-existent God, is to introduce Plurality of Gods : Which is not to be admitted. Such Things are affirmed of the Son, as shew he is of the same Essence with the eternal Father. This is argued from the *Names* given to him ; from the Worship paid to him ; from the Works that he hath done. To say, a creating Power is communicated to a Creature, or that infinite Wisdom and Knowledge belong to him, who is *not God, true God*, is Blasphemy.

phemy. Besides, it is chargeable with being as *Mysterious* and *incomprehensible*, as the *Doctrine of the Trinity*, as held in the *Christian Church*.

Gentilis owns, that *Unus Deus, qui est Spiritus aivvntw* & *aivvntw*, *absque ulla sui diminutione ante secula λόγος Spiritum ineffabiliter genuit; non autem sophisticam cogitationem, proprietatem, aut inanem relationem.*

You see he makes the *Generation of the Son* to be *Ineffable*, and the *Father* a *Self-existing* (*aivvntw*) *Spirit*; and when a *Man* will grant that, why can he not rest satisfied with believing the *Doctrine of the Trinity*, which is *Ineffable*?

If you maintain that *Men* ought not to presume to be able to define, in what particular *Metaphysical* Manner, the *Son* derives his *Being* from the *Father*, because the *Scripture* has nowhere distinctly declared it, you may as well hold the *Eternal Self-Existence* and *Godhead* of the *Father*, *Son*, and *Holy Spirit*; because the *Scripture* evidently asserts such Things as to shew they are *One God*. This might more largely be pursued, but I shall at present wave it.

Upon the whole, I cannot, after all the Search that I have made, and I have taken some Pains about it, find a Scheme of Thoughts more agreeable to the *Divine Writings*, than is that *Doctrine*, which is maintained by them who hold, that in the *Godhead* there are *Three Persons*, the same in *Substance*, equal in *Power* and *Glory*. And the Attempts, which the brightest Men have made to render the *Doctrine of the Trinity* a Matter without *Mystery*, have discovered the *Vanity* of the *Design*.

Its being a *Mystery* is no *Prejudice* to its being a *Truth*, and that of the sublimest Nature and highest Consequence.

And, certainly, it's much better to retain the old *Doctrine*, that has been delivered in the *Scriptures* to the *Church*, than to fall into *Uncertainties*, and at last into no *Religion* at all.

What a great Man writes about the *Defection* of some *Bright Men*, is, in my Opinion, so pertinent as to deserve to be thought of, more than once.

Ego certe non possum satis admirari & suspicere iudicia Dei maxima & adoranda potius quam investiganda! quum video viros, quos ille alioqui multis & admirandis celestibusque ornaverat Donis, & illorum opera, ad multorum salutem, diu fuerat usus, postmodum ab eodem excacari, ut, primis etiam fidei principiis abnegatis, fiant aperti in Deum Blasphemi, & eo suas convertant Cogitationes, Sermones, Scripta, Studia, ut ab ea Veritate, quam antea, quam homi-

‘homines; summā docuerunt diligentia, eosdem averrant.’
Tanch. P. 1. l. 5. c. 9.

They, to whom this is particularly useful, have no Occasion that I should turn it into *English*.

I cannot think it will offend any reasonable Man, if I conclude, with what is an Apology for my placing this *Doctrine of the Trinity among the Fundamental Articles of our Religion*, which, if a Man denies, he does it, at the Hazard of his Salvation. What I have to say, is in borrowed Words.

‘No Man of Reason can pretend to say, but God may require us to take Notice of some Things, *at our Peril*; to enquire into them; and to consider them thoroughly. And Pretence of Want of greater Evidence will not excuse Carelessness, or unreasonable Prejudices. When God has vouchsafed all that Evidence, which was either fit for him to grant, or reasonable for Men to desire; or indeed which the Nature of the Thing itself to be proved was capable of.’ He, that can, with a candid Mind, write thus, must be self-condemned, if he denies the *Truth* of that Doctrine, the Belief of which, I have, here, undertook to prove, is necessary to Salvation.

F I N I S.





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